ANNO 1347.

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Finis.

¶ The preface

he Kynges moste excel-
lent Maiestie, of the
all his
tectes, with
sayle, moste
fold enoy
into his
ped power
doctryne of
great decaye of
Gods mercy were not)
of innumerable
fy and pernicious
brought from
and eternall God, vnto the
tures, yea, of stockes and stones: from
commaundements of God,
wozkes, and phantasies inuented of
true religion, vnto Popish superstition:
dering also the ernest and feruent desire, of his
derely beloued subiectes to be deliuered from all
errors and superstitio, and to be truly and
fully instructed in the very woorde of God, that
lyuely foode of mannes soule, wherein they may
learne vnfaynedly, and accordyng to the myndе

of

of the holy Ghoste, expressed in the scriptures, to honor God and to serue theyr kynge, with al humilitie and subiection: and godly and honestly to behaue theym selfes towarde all men: Agayn calling to remembraunce, that the nerre and moste redye waye, to roote and auoyde, al well all corrupte, vicyous, and vngodlye liuynge, as also erronious doctryne, tendynge to superstycyon and Idolatrye, and clerelye to put away all contencyon, whiche hathe herto forer ryen throughe diuersitie of preachinge, is the true setting furth, and pure declaring of goddes worde, which is ye principall guyde and leader vnto all godlines & vertue: Finally that all Curates of what learnynge soeuer they be, maye haue some godly and fruiteffull lessons in a redines, to rede and declare vnto theyr parishioners, for theyr edifiynge, instruccion, and comforte: hath caused a booke of Homilies, to be made, and setfurth: wherein is contayned certayne holsome and godlye exhortacions, to moue the people to honor and worshipp almightie God, and diligently to serue hym, euerye one accordinge to their degree, state and vocacion: the whiche Homilies his Maiestie commaundeth & straynghtelye chargeth, all Persones, Vicars, Curates, and all other, hauynge spirituall cure, euery Sonday in the yere, at hyghe Masse, when the people be moost gathered togither, to rede & declare to their parishioners, playnly & distinctelye, in suche order as they stande in the boke (except any Sermon be preached) and then for that

cause

cause onely, and for none other, the readynge of the sayed Homylie, to be differred vnto the nexte Sondaye folowyng. And whē the forsayed boke of Homilies is redde ouer, the Kinges Maiesties pleasure is, that the same be repeted, and redde agayne, in suche lyke sorte, as was before prescribed, vnto suche tyme, as his graces plasure shall further bee knowen, in this behalfe. And his Maiestie commaundeth, that the sayde ecclesiasticall persons, vpon the fyrst holye daye, fallyng in the weke tyme of euery quarter of the yere, shal reade his iniunccions openly and distinctly to the people, in maner and fourme in the same expressed: & vpon euery other holy and festiuall daye throughe the yere, likewyse falling in ỹ weke tyme, they shal recyte the Pater noster, the articles of our fayth, & the tenne commaundementes in Englishe, openly before all the people, as in the sayde Iniunccions is specified, that all degrees, and all ages, may learne to knowe God, and to serue him, accordyng to his holy worde.

Amen.

readynge and knowledge of the holy scripture.

Nto a chrystenman, ther can be nothynge, (yf there be any reason in hym,) more precious, or pleasaunte, then the knowledge of goddes scripture, for in it he is enstructed, how he maye serue and please God, and howe he maye optayne the glory, and ioye of his kyngdome. And there is no treuth, nor doctrine, necessarye for oure iustificacion, and euerlastynge saluacion, but that is, (or maye be) drawen out of that fountayne, and welle of treuth. Therfore as many as be desyrous to entre into the ryght and perfect waye vnto God, muste applye their myndes, to knowe holy scripture, without whose helpe they can neyther sufficiently knowe God, and his will, neyther they or ought to lyue. And as drynke is pleasaunt to them that be dry, & meate to them that be hungrye: so is the readynge, hearynge, searchynge, & studyeng of holy scripture, to them that be desyrous to knowe God, or themselues, and to doe his will. And they whiche abhorre, and lothe and abhorre the heauenly knowledge, and foode of gods worde, that be enclined to worldly vanities, that they neyther knowe God, nor any godlynes. For that is the cause why they delyte suche vanyties, rather then the true knowledge of God. As they that are sicke of an ague, whatsoeuer they eate or drynke, (though it be neuer so pleasaunt

The prayse of holy scripture.

The perfection of holye scripture.

The knowledge of holy Scripture is necessary.

To whome the knowledge of holy scripture is moste pleasaunte.

Who be enclined to holy scripture.

An apte similitude declarynge of what the scripture is abhorred.

pleasaunt) yet is it sower to them, as wormes wood, not for the bitternes of the meate, but for ỹ corrupt and bitter humour, that is in theyr owne tongue and mouthes euen so is the sweetenes of Goddes woord, bitter, (not of it selfe) but onely vnto them that haue theyr myndes corrupted wt longe custome of synne, and loue of this worlde. Therefore forsakyng the corrupt iudgemẽt of carnal men, which care not but for theyr carcas, lette vs reuerently heare and reade holye scriptures, which is the foode of the soule. Let vs diligentlye searche for the welle of lyfe, in the bookes of the newe and olde testamẽt, and not runne to the stinkynge puddles of mennes traditions, deuyled by mãnes ymagination, for our iustification and saluation. For in holye scripture is fullye conteyned, what we ought to doe, & what to eschewe, what to beleue, what to loue, & what to loke for, at goddes hãdes at length. In those bokes, we shall finde the father from whom, the sonne by whome, and the holy ghost in whome, all thinges haue theyr beynge & conseruacion, and these thre psons, to be one God, & one substaunce. In these bookes we maye learne to knowe our selues, how vile & miserable we be, & also to knowe God, how good he is of hym self, & how he cõmunicateth his goodnes vnto vs, and to all creatures. We maye learne also in these bokes, to knowe Gods will & pleasure, as muche as for this present tyme, is conuenient for vs to knowe. And (as the greate clarke, and godlye preacher saincte Jhon Chrisost. sayeth) what-

An exhortacion vnto the diligent reading, hearing and serching of the holye scripture.

The holye scripture is a sufficient doctrin, for our saluation.

What thynges we maye lerne in ỹ holy scripture

whatsoeuer is
fully vnder
is ignoraũt
he that is
shall
Gods
liue by
worde shall there
eternall life, to
he that is
shall finde there
store daily
teache any truethe
buke anything
good counsayle
do any other thyng
all these thinges
lerne plentifully
Bulgarian
to rede, & children
is conuenient for all ages, & for all
states of men. These bokes therefore, ought to be
muche in our handes, in our eyes, in our eares,
in our mouthes, but most of all in our
For the sentence of God, is the
of our soules, the
vs blissed, sanctifieth vs, edifieth vs
conuerteth our soules, to
feete, it is a sure, a constant,
strument of saluacion: He
humble and lowly hearted, it

Luke i.
Iohn.iii.
Iohn.xiii.
Rom.xv.
Matth.vii.
Luke.vi.
Iohn.xiii.
Ephe.vi.

Holy scripture

Matth.vii.
Luke.vi.
Iohn.xiii.
Ephe.vi.

What commodities and
profites, the
knowledge
of holy scripture
bringeth

gladde, wherby and with wherby oure consciences, it is a mete restaurer. It well vi restaurer, then any golde be precious stones is more soueraygne then hony or honycombe. It is called the best part, which Mary dyd chose, for it is the thinge that restaureth and feadeth. For they be wordes of euerlastinge lyfe. For they be Gods instrument, ordeyned for the same purpose. They haue power to conuerte thorough Gods assistence: and they be effectuall (if we geue credence vnto them) and (beyng receyued in a fayth full hert) they haue euer an heauenly spirituall working in them. They are liuely, quicke, and mighty in operacion, and sharper then any two edged sworde, and pearsith thorough, euen into the deuydyng a sonder of the soule, and the spirite, and of the ioynts, and the marye. Christ is called the mans brother, that boyldeth vpon the worde, vpon his sure and substanciall foundacion. By this worde of god, are we also begotten, for the worde that I speake (sayeth Christe) is it that shall iudge in the laste day. He that keepeth the worde of Christ, is promised the loue and fauor of God, and that he shal be the mansion place or temple of the blessed Trinitie. This worde, whosoeuer is diligent to reade, and in his hert to print that he readeth, the greate affection to the transitorye thynges of this worlde, shall be mynished in hym, and the greate desyre of heauenlye thynges, (that be therin promised of God) shall encrease in hym. And there is nothing so much establisheth our fayth, & trust in god, that so much con-

Luke. x

John. vi

Collos. i.

Hebre. iiii.

Matth. vii.

John. xii.

John. xiiii.

[illegible]

[illegible]

[illegible]

in doctrine [illegible]. And to be shorte, there is nothing [illegible] maintayneth godlynes of the mynde, and expelleth vngodlynes, then doth the diligent redyng or hearyng of Gods worde, if it be ioyned with a godly mynde, and a good affection to knowe and folowe Gods wyll. For without a single eye, pure intēt, and good minde, nothing is allowed for good before God. And on the other syde, nothyng more obscureth Christe, & the glory of God, nor inuyeth more blindnes, and all kyndes of vices, then doth the ignorance of Gods worde. If we professe Christe, why be we not ashamed to be ignorant in his doctryne? Seyng that euery man is ashamed, to be ignorant in that learning, wherin he professeth. That man is ashamed to be called a philosopher, which readeth not the bookes of philosophie, and to be called a Lawyer, an Astronomer, or a Phisition, that is ignorant in the bookes of Lawe, Astronomy, and physicke. How can any man then saye, that he professeth Christe, and his religion, yf he wyll not applye him selfe, as farforth as he can, or may conueniently, to reade and heare, and so to knowe the bookes of Christes Gospell and doctrine? Although, other sciences be good, and to be learned, yet no mā can deny, but this is the chiefe, and passeth all other incomparably. What excuse shall we therfore make (at the laste daye before Christe) that delite to reade or heare mens phantasies and inuencions, more then his moost holy Gospell, and wyll finde no time to do that, which chiefly

Eccl. v. Matth. xxii. 1. Cor. xiiii.

What incommodities, the ignorance of Gods worde bringeth.

Gods worde excelleth all sciences.

chiefly, (aboue all thinges) we should do, and shall rather reade other thinges, then those, for whiche we ought rather to leaue readynge of all other thinges. Let vs therefore applye ourselues, as farre forth as we can haue tyme and leysure, to knowe Gods worde, by diligent hearyng and readynge therof, as many as profesle God, and haue fayth and trust in him. But they that haue no good affectiõ to Gods worde, (to colour this theyr faulte) alledge commonly, two vayne and fayned excuses. Some go about to excuse them, by their owne frayletie and fearefulnes, saying that they dare not reade holy scripture, lest thorowe theyr ignorance, they shoulde fall into any errour. Other pretende, that the difficultie to vnderstãde it, and the hardnes therof, is so greate, that it is mete to be redde onely of clarkes and learned men.

Many excuses, dissuading frõ the knowledge of gods word. The first.

The second.

As touchinge the first: Ignorance of Gods worde, is the cause of all errour, as Christe hym selfe affirmed to the Sadducees, sayinge that they erred, because they knewe not the scripture. How shoulde they then eschewe errour, that will be styll ignorant? And howe shoulde they come out of ignorance, that will not reade nor heare that thynge, which should geue them knowledge? He that now hath moost knowledge, was at the first ignorant, yet he forbare not to reade, for feare he shoulde fall into errour: but he diligently redde, lest he shoulde remayne in ignorance, & thereby in ignorance, in errour. And yf you will not knowe the truethy of God, (a thynge moost necessarie for

Math. xxii

you) leſt you fall into errour: by the ſame reaſon you may then lye ſtill, and neuer go, leſte (yf ye go) you fal in the myre: nor eate any good meate, leſte ye take a ſurfette: nor ſowe your corne, nor laboure in your occupacion, nor vſe your marchãdiſe, for feare you loſe your ſeede, your labour, your ſtocke: and ſo by that reaſon, it ſhoulde be beſt for you to liue ydely, & neuer to take in hande, to do any manner of good thynge, leſte peraduenture ſome euill thynge maye chaunce therof. And yf you be afrayde to fall into error, by readyng of holye ſcripture, I ſhall ſhewe you howe you may reade it without daunger of error. Reade it humbly, with a meke and a lowely heart, to thentente ye may glorifye God, and not your ſelfe, with the knowledge of it: And reade it not without daily prayeng to God, that he would direct youre readynge to good effecte: and take vpon you to expounde it no further, then you can playnlye vnderſtande it. For (as ſainct Auguſtine ſayeth) the knowledge of holye Scripture, is a great, large, and a high palaice, but the dore is very lowe, ſo that the highe and arrogant man, can not ryme in, but he muſte ſtoupe lowe, and humble hym ſelfe, that ſhall entre into it. Preſumcion and arrogancye is the mother of all error, and humilitie needeth to feare no error. For humilitie wyll onely ſearche to knowe the trueth: it wyll ſearche, and will conferre one place with another, & where it can not fynde the ſence, it wyll pray, it will inquyre of other that knowe, and will not preſumptuouſlye,

Howe, moſte cõmodiouſly & without all peril, the holy ſcripture is to be red.

tiouſlye, and truthlye deſired of thynge, whiche he knoweth not. Therefore the bible maye haue the very truthe, holdelye in the ſcripture, without any Daungerous errour. And yf he be ignoraunt, he ought the more to reade and knowe holye ſcripture, to learne hym not of man, but of God. Nay not nay but a man may profyte moche euery dayes tyme, but he maye muche more profyte by his daily hearyng and readyng. Wherefore I counſayle you to reade the holye ſcripture, and to haue it in your preſence at the perſon. And concernyng the difficulte of ſcripture, ye that is ſo weake, that he is not able to digeſte ſtronge meate, yet he maye ſucke the ſweete and tender mylke, and deſyre thereof, tyll he be more ſtronger, Frome the more knowlege of God receyueth the learned and vnlearned alyke, calleth all waye none, but is indifferent vnto all. And the ſcripture is full, as well of lowe valleyes, playne wayes, and eaſy for euery man to walke in, as alſo of high hilles and mountaynes, to which fewe men can attende vnto. And whoſoeuer geueth hys mynde to holy ſcriptures, with diligent ſtudie, and feruent deſire, to them not be (ſayeth ſaint Iohn Chryſoſt.) that he ſhoulde be deſtitute of helpe. For eyther god himſelfe will ſende hym ſome godly Doctour to inſtructe hym, as he dyd to inſtructe Eunuchus, a noble man of Ethiope, and treaſurour vnto Quene Candace, who hauyng a great affection to reade the ſcripture (although he vnderſtoode it not) yet for the deſyre, that he had vnto gods worde, god ſent hys apoſtle Philip,

Scripture in ſome places, is eaſye, and in ſome places harde to be vnderſtād.

God leaueth no man vntaughte, that hath a good will to knowe his worde.

Philip, to declare vnto him, the true sence of the scripture that he read: or els, yf we lacke a learned man, to instruct and teache vs, yet God hym selfe from aboue, will geue light vnto our myndes and teache vs those thinges, whiche are necessary for vs, and wherein we be ignorant. And in an other place Chrisostome sayeth, that mannes humayne and worldlye wisdome, or science, nedeth not to the vnderstandyng of scripture, but the reuelacion of the holy ghost, who inspireth the true sence vnto them, that with humilitie & diligence, do serche therfore: He that asketh, shall haue, and he that seketh, shall finde, & he that knocketh, shall haue the doore open. If we reade once, twyse, or thryse, and vnderstand not, let vs not cease so, but styll continue readyng, prayeng, askyng of other: & so by styll knockyng (at the last) the doore shalbe opened (as S. Augustine sayeth.) Although many thinges in the scripture, be spoken in obscure misteries, yet there is nothyng spoken vnder darcke misteries in one place, but the selfe same thyng, in other places is spoken familiarly and plainly, to the capacitie, bothe of learned and vnlearned. And those thynges in the scripture, that be playne to vnderstande, and necessary for saluacion, euery mannes dutie is to learne them, to print them in memory, and effectually to exercise them. And as for the obscure misteries, to be contented to be ignorant in them, vntyl suche tyme as it shall please god, to open those thinges vnto him. In ỳ meane season, yf he lacke eyther aptnesse or opportunitie,

Howe the knowledge of scripture may be attayned vnto.

Matth. vii.

A good rule for the vnderstanding of ỳ scripture.

No man is excepte from the knowlege of gods will.

God

God wyll not haue vs to lyue, but yet he wyll
houeth not that none of vs be wyse, without the
readinge, because some other be vnapte to reade.
Neuertheles for the vnaptnesse of some other,
the readynge of the scripture, whose mynde is
parte. And finally to conclude, (as
sayeth) by the scripture, all men be
men be strengthened, and strong men be comforted.
So that surely none be enemyes to the readynge
of gods worde, but suche as enforce to
that they knowe not howe profitable a
or els be so sicke, that they haue no
table medicine, that myght heale them: or els
godly, that they wolde haue the people, wyll to
continue in blyndnes and ignorance of God.
Thus we haue briefly touched some parte of the
commodities of gods holy worde, whiche is one
of gods chefe and principall benefites, geuen and
declared to mankynde here in yearthe. Let vs
thanke God hartely, for this his greate and spe-
ciall gyft, benefitiall fauour, and fatherlye prouis-
dence. Let vs be glad to receyue this precious gift
of our heauenlye father. Let vs heare, reade, and
knowe, these holy rules, iniunctios, and statutes
of oure christian religion, and vpon that we haue
made profession to God at oure baptisme. Let vs
wyth feare, and reuerence, laye vp (in the chest of
oure hartes) these necessarye and fruitful lessons.
Let vs nyght and daye muse, & haue meditacion,
and contemplacion in them. Let vs ruminate, and
(as it were) chewe the cudde, that we maye haue

What persons maye haue ignorāce to excuse.

The holye scripture is one of Gods chefe benefites.

The ryght reading, vse, and fruitfull fruyte of holy scripture. Psalm. 1.

the swete iuyce, spirituall effecte, marye, bouy, ker-nell, taste, comfort, and consolation of them. Let vs staye, quiet, and certifye our consciences with the most infallible certaintie, truthe, and perpetu-all assuraunce of them. Let vs praye to God (the onely author of these heauenly meditacions) that we maye speake, thynke, beleue, lyue, and departe hence, accordynge to the hollome doctryne, and veri-ties of them. And by that meanes, in thys worlde we shall haue goddes protectiõ, fauoure, and grace, with the vnspeakable solace of peace, & quyetnes of conscyence: and after this miserable lyfe, we shall entoye the endles blysse and glorye of heauen, whiche he graunte vs all, that dyed for vs all, Jesus Christ: to whom with the father, and holye Ghost, be all honour and glory both now and euerlastyngly.

Amen.

An homilie of the misery of all mankynde, and of his condemnation to death euerlastyng, by hys owne synne.

The holy ghoste, in Scripture geuyng the holye scripture, is in nothyng more diligent, then in paynt before mennes eyes the glory, and pryde, wherin all ouers, he moost bountifully created in all thynges good, euen from the fyrst creation of our fyrste father Adam. And therefore, we reade in manye places of scripture, manye notable lessons agaynste this olde rooted byce, to teache vs the moost commendable vertue of humilytye, howe to knowe oure selues, and to remember, what we be of oure selues. In the booke of Genesis, almightye God geueth vs all, a tytle and name in our greate graundfather Adam, whiche ought to admonishe vs all, to consider what we be, wherof we be, from whence we came, & whyther we shall, sayinge thus. In the sweate of thy face, shalte thou eate breade, tyll thou be turned agayne into the grounde: for out of it wast thou taken, in as muche as thou arte duste, and into duste shalte thou be turned agayn. Here (as it were in a glasse) we maye learne to knowe oure selues, to be but grounde, yearthe and ashes, and that to yearthe and ashes, we shall returne. Gen. iii.

Also the holye Patriarke Abraham, dyd well

remembre this name and tytle, dust, yearthe, and ashes, appoynted and assigned by God to al mankynde: and therefore he calleth hym selfe by that name, whē he maketh hys earnest prayer for Sodome and Gomorre. And we reade that Judith, Hester, Job, Hieremye, with other holy men and womē, in the old Testamēt, dyd vse sacke clothe, and to cast duste and Ashes vpon their heades, when they bewayled their sinneful liuyng. They called and cried to god for helpe, and mercye, with suche a ceremonye of sacke clothe, dust and ashes, that thereby they myghte declare to the whole worlde, what an humble and lowelye estimacion they had of them selues, and howe well they remembred theyr name and title aforesayed, their vyle, corrupte, frayle nature, duste, yearthe, and ashes. The booke of wysedome also, wyllynge to pull downe oure proude stomackes, moueth vs dyligently to remember our mortall and yearthly generacion, whiche we haue all of him, that was fyrst made: and that all men, aswell kynges as subiectes, come into this worlde, and go oute of the same in lyke sorte, that is, as of oure selues, full myserable, as we maye dayrye see. And almightye God commaunded his Prophet Esaye, to make a proclamacyon, and crye to the whole worlde: and Esaye askynge, what shall I crye? The Lorde answered: Crye that all fleshe is grasse, and that all the glorye of man thereof, is but as the flower of the felde, when the grasse is wythered, the flower falleth awaye, when the wynde

Judith. xii. and. xv. Job. xiii. Hiere. vi. and. xxv.

Sapi. vii.

Esai. xl.

wynde of the Lorde blowyth vpon it. The people
surelye is grasse, the wholy beauty hys as the flowre
fadeth awaye. And the holye [illegible] God. Thus
uyng in him selfe greate experience of the miserie
ble and synnefull estate of manne, doeth vpon
same to the worlde in these wordes (saieng
he) that is borne of a woman liuynge but a shorte
tyme, is full of manifolde miseries, he springeth
vp lyke a flower, and fadeth agayne; [illegible]
awaye (as it were) a shadowe, and neuer contynueth in one state. And doest thou iudge it
(O Lorde) to open thyne eyes vpon suche a one,
and to bringe hym to iudgement with thee? who
can make hym cleane, that is conceyued of an vn-
cleane seede? And all men of theyr euilnes & na-
turall proues, were so vniuersally geuen to sinne,
that (as the scripture sayeth) God repented that
euer he made man. And by synne his [illegible]
was so muche prouoked against the world, that
he drowned all the worlde with Noes flodde (ex-
cepte Noe hym selfe, and hys lytle household). Yt
is not without greate cause, that the holy ghost of
God, doeth so manye tymes call all men here in
this worlde, by this worde yearth. O thou yearth,
yearth, yearth, sayeth Hieremye: heare the worde
of the Lorde. This, our right name, doth expresse
and tytle: yearthe, yearthe, yearthe, pronounced
by the Prophet, sheweth what we be in deede, by
whatsoeuer other style, tytle or dignitye, men do
call vs. Thus, he playnely nameth vs, who know-
eth best, bothe what we be, and what we ought

Iob. xiiii.

Gen. vi. vii.

Hiere. xx iii.

of eyght to be called. And thus he describeth vs,
speakyng by his faythfull Apostle sayncte Paule:
Roma.iii. All men, Jewes and Gentiles, are vnder synne:
there is none righteous, no, not one: there is none
that vnderstandeth, there is none that seketh af-
ter God, they are all gone oute of the waye, they
are all vnprofitable, there is none that doth good,
no, not one: their throte is an open sepulchre, with
Roma.xi. their tounges they haue vsed craft and deceyte,
the poyson of Serpentes is vnder their lyppes,
their mouthe is full of curssynge and bytternes,
their feete are swifte to shed blood, distruccio and
wretchednes are in their wayes, and the waye of
peace haue they not knowen, there is no feare of
Gala.iii. GOD before their eyes. And in another place
Ephe.ii. sainct Paule writeth thus: God hath wrapped al
nacions in vnbeleefe, that he myght haue mercye
on all. The scripture concludeth all vnder synne,
that the promyse by the faythe in Jesus Christe,
shoulde be geuen vnto them that beleue. Sainct
Paule in manye places, paynteth vs oute in oure
colours, callynge vs the children of the wrathe
of God, when we be borne: saying also, that we
cannot thynke a good thoughte of oure selues,
muche lesse we cane saye wel, or doo well of oure
selues. And the wyseman sayeth in the booke
Pro.xxiiii. of Prouerbes, the iuste man falleth. vii. tymes a
daye. The mooste tryed and approued man Job,
Luke.i. feared all his workes. Saint John the Baptist,
beynge sanctifyed in his mothers woumbe, and
praysed before he was borne, called an Aungell,

and

and greate before the Lorde: yea euen hym selfe, whom
from his birthe vnto the holye Ghoste, the powe-
rer of the moste hyghe vnto our Sauioure Christe, and com-
mended as ouerflowinge of holye spirite euen in the wombe
a Prophet, and the greatest that euer was borne
of a woman: yet he plainelye confesseth, that he
had neede to be washed of Christe, and to be made
estalleth and glorifyeth him alone and
Christe, and humbleth himselfe
to vnbuckle his shoes, and greatly abhorreth
glorye to God
and euydentlye confesse
of him selfe, euen
seruaunt) all ye
So doth the blessed Euangelist S. Iohn the
the name of hym selfe, and of all other
be they neuer so iuste, make them
If we say, we haue no synne, we deceyue
ues, and the truethe is not in vs:
ledge our synnes, God is faythfull and
forgeue vs our synnes, and to cleanse vs from all
vnrighteousnes: If we saye, we
we make him a lyer, and his
Wherefore the wyseman, in
clesiastes, maketh
synne: There is not one
yea the iuste,
Saint Dauid is ashamed of his synne, he
confesse his synne. How often
lamenteth he
for his great offences, and
enter

Iohn. 1. a. b.

Eccle. vii.

Psal. 31.

enter into iudgement with him. And agayn, how well weyeth thys holye man hys synnes, when he confesseth, that they be so many in number, and so hydde, and harde to vnderstande, that it is in maner impossyble, to knowe, wter, or number them. Wherefore he, hauyng a true, earnest, and deepe contemplacyon and consyderacyon, of hys synnes, and yet not consentynge to the become of them, he maketh supplycacyon to god, to forgeue him his yniuye, secrete, hydde sinnes: to the knowledge of the which he can not attayne. He weyeth eighteth hys synnes, from the ozyginalle roote, and sprynge heade, perceyuing inclinacios, prouocacions, stirynges, stingynges, buddes, braunches, dregges, infections, faltes, feelynges, and seuers of theym, to contynue in hym styll.

Psal. li. Wherefore, he sayeth, marke and beholde, I was conceyued in synnes: he sayeth not synne, but in the plurell numbre, synnes: forasmuche as oute of one as fountaine, spryngeth all the reste.

Math. xix. And our sauiour Christe sayeth, there is none good but God, and that we can do nothyng that is good, without hym, nor no man can come to the father, but by hym. He commaundeth vs all to saye, that we be vnprofitable seruantes, when we haue done al that we can do. He preferreth the penitent publicane, before the proude, holy, religious Pharisey: he calleth him selfe a Physicion, but not to them that be whole, but to them that be sicke, is haue nede of his saine, for their sore. He teacheth vs in our prayers, to acknowledge oure

selues

selues synners, and so aske forgeuenesse and deliuerance from all euils, at our heauenly fathers hand. He declareth that the synnes of our owne hearres, do defile our owne selues. He condemneth þ an euill woyde or thought, before and without action, affirmyng that we shal gene an accompt, for euery ydle woyde: He sayeth, he came not to saue but the shepe that were vtterly lost, (as all mayne. Therefore, fewe of the proude, self, learned, wyse, perfite, and holye Pharisees, were saued by hym, because they iustifyed them selues, by their counterfet holynes before men. Wherefore good people, let vs beware of suche hypocrisy, boastyng, and iustifying of oure selues. Let vs lose vpon our feete, & then, doune Peacockes fethers, doune proude heart, doune vayne glaye, frayle and brittle vessels. Of oure selues, we be crabbe trees, that can bryng furth no apples. We be of our selues, of suche yearth, as can bryng furth, but weedes, nettles, brambles, bryers, cocle and darnel. Oure fruites be declared in the fyue chapter, to the Galathians. We haue neyther Fayth, Charitye, Hope, Pacience, Chastitie, nor any thing els that good is, but of God: and therefore, these vertues be called there the fruytes of the holy ghoste, and not the fruytes of man. Let vs therfore, acknowledge oure selues before God, (as we be in deede) miserable and wretched synners. And let vs earnestly repent, and humble oure selues heartely, & crye to God for mercye. Let vs all confesse wyth mouthe and hearte, that we be full of imperfec-

ons. Let vs knowe oure owne workes of what imperfection they be; and then we shall not stand foolithely, and arrogantly in our owne conceiptes, not chalenge any parte of iustificacyon by oure merytes or workes. For truely, there is imperfections, in our beste workes: we do not loue God, so muche as we are bounde to do, with all our harte, minde, and power: we do not feare god so muche as we ought to doe: we do not praye to God, but with greate and manye imperfections: we geue, forgeue, beleue, loue, and hope vnperfitely: we speake, thynke, and do, vnperfitely: we fight agaynst the deuill, the worlde and the flesshe, vnperfitely. Let vs therefore, not be ashamed to confesse playnely, our state of imperfection: yea, lette vs not be ashamed to confesse imperfection, euen in all oure owne beste workes. Let none of vs be ashamed, to saye with holy saincte Peter: I am a synnefull man. Let vs all say with the holye Prophet Dauid: We haue synned with our fathers, we haue done amisse, and dealte wickedly. Let vs all make open confession, with the prodigal sonne to our father, & say with him: we haue sinned agaynst heauen, and before the (O father) we are not worthy to be called thy sonnes. Let vs all say with holy Baruch, O Lorde our God, to vs is worthely ascribed shame and confusion, and to the righteousnes: We haue synned, we haue done wickedly, we haue behaued our selues vngodly, in all thy righteousnes. Let vs all saye with the holy Prophet Daniel: O Lorde righteousnes

Luke. v.

Psal. cvi

Luke. xv

Baruch. ii.

teousnes belongeth to the, vnto vs belongeth cõ-
fusion. We haue synned, we haue bene naughtie,
we haue offended, we haue fled from the, we haue Daniel. ix.
gone backe frõ al thy preceptes, and iudgemẽtes.
So we learne of all good men, in holye scripture
to humble our selues: and to exalt, extoll, prayse,
magnifie, and glorifie God.

Thus we haue heard, howe euil we be of oure
selues, howe of oure selues and by our selues, we
haue no goodnes, helpe, nor saluation: but con-
trarywyse, synne, dampnacion and death euerla-
styng: whiche yf we depely weygh & consider, we
shall the better vnderstande, the greate mercye of
God, and howe our saluacion, commeth onely by
Christe. For in oure selues, as of oure selues, we ii. Cor. iii.
fynde nothyng, wherby we may be delyuered frõ
this miserable captiuitie, into the which we were
cast through the enuye of the deuill, by transgres-
sing of Gods commaundement, in our fyrste pa- Psal. l.
rent Adã. We are al become vncleane, but we all
are not able to clense our selues, nor to make one Ephe. ii.
another of vs cleane. We are by nature, the chyl-
drẽ of Gods wrath, but we are not able to make
our selues, the children and inheritors of Goddes
glory. We are sheepe that are vnne astraye, but i. Pet. ii.
we cannot of our owne power, come agayn to the
sheepefold: so great is our imperfection & weake-
nes. In our selues therfore, maye not we glorye:
whiche of our selues are nothynge but synnefull,
neyther we maye reioyce in any workes that we
do, whiche all be so vnperfecte and impure, that

they are not able to stande before the ryghteous throne of god, as the holy prophet Dauid sayeth: Enter not into iudgement with thy seruaunte, O Lorde, for no man that liueth, shalbe found righteous in thy syght. To God therefore, muste we flee, or els shall we neuer fynde peace, rest & quietnes of conscience in oure heartes. For he is the father of mercies, and God of all consolacion.

Psal. cxxix. He is the lorde, with whom is plenteous redempcion. He is the God, whiche of his owne mercy saueth vs, and setteth out his charitie, and exceading loue towarde vs, in that of his owne voluntary goodnes, when we were perysshed, he saued vs, and prouyded an euerlastyng kyngdome for vs. And all these heauenlye treasures are geuen vs, not for oure owne deserues, merytes, or good deedes (whiche of oure selues, we haue none) but of his mere mercye, frely. And for whose sake? Truely, for Jesus Christ sake, that pure and vndefiled lambe of God. He is that dearely beloued sonne, for whose sake God is fully pacified, satisfyed, and set at one wyth man.

1. Pet. ii. He is the lambe of God, which taketh away the synnes of the worlde, of whome onely, it maye be truelye spoken, that he dyd all thynges well, and in his mouthe was founde no crafte nor subtilitie. None, but he alone, maye saye, the prynce of the worlde came, and in me he hath nothinge. And he alone maye saye also: whiche of you shall reproue me of any faulte? He is that high and euerlastynge prieste, whiche hath offred him selfe, once for all, vpon the aulter

of

of the Crosse: and with that one oblacion hath made perfecte for euermore, them that are sanctified. He is the alone mediator, betwene God and man, which payed our raunsom to God, with his owne bloud, and with that hath be cleansed vs all from synne. He is the phisicion, which healeth all our diseases. He is that sauior, whiche saueth the people from all theyr synnes. To be shorte he is that flowinge, and most plenteous fountayne, of whose fulnes, all we haue receyued. For in hym alone, are all the treasures of the wysedome, and knowledge of God hidden. And in hym, and by him, haue we from God the father, all good thinges, perteyning eyther to the body, or to the soule. O how muche are we bound to this our heauenly father, for his great mercies, whiche he hath so plenteously declared vnto vs, in Christ Jesu our lord and sauior? What thankes worthy and sufficient can we geue to him? Let vs al with one accorde, burst out with ioyfull voyces, euer praising and magnifiyng this Lord of mercy, for his tender kyndnes shewed to vs, in his dearely beloued sonne Jesus Christ our lorde.

1. John. iii.

Mach. i.

Hytherto haue we heard, what we are of our selues, verely synfull, wretched, and dampnable. Agayne, we haue heard, how that of our selfes and by our selfes, we are not able, either to thinke a good thought, or worke a good dede: so that we can fynde in oure selfes, no hope of saluacion, but rather whatsoeuer maketh vnto our destruction. Agayne we haue heard the tender kindenes and

greate mercy of God the father towarde vs, and howe beneficiall he is to vs, for Christes sake, without our merites or deserues, euē of his owne mere mercy and tender goodnes. Now, how these exceadyng greate mercies of God, set abroade in Christ Iesu for vs, be obtayned, and how we be deliuered from the captiuitie of sinne, death, and hell, it shall more at large, with Gods healpe, be declared to you in the nexte Homilie. In ỹ meane season, yea, & at all tymes, let vs learne to knowe our selues, oure frailtie and weakenes, without any ostentacion, or boastyng of oure owne good deedes and merites. Let vs also knowledge the exceadyng mercye of god towarde vs, and confesse, that as of our selues commeth al euill and dampnacion, so lykewyse of hym, commeth all goodnes and saluacion, as God him selfe sayeth by the Prophet Oze: O Israell, thy destruction commeth of thy selfe, but in me onely, is thy helpe and comforte. If we thus humbly submitte oure selues in the sight of God, we maye be sure, that in the tyme of hys visytacion, he will lifte vs vp, vnto the kyngdome of hys dearely beloued sonne, Christ Iesu oure Lorde: to whom with the father and the holy ghost, be all honoure, and glory for euer. Amen.

Oze. xiiii.

An

BEcause al mē be sinners and offenders against God, & breakers of his lawe and commaundementes, therfore can no maner by hys owne actes, workes, and deedes (seme they neuer so good) be iustified, and made righteous before God: But euery man of necessitie, is constrayned to seke for another righteousnes, or iustification, to be receyued at gods owne handes: that is to saye, the remission, pardon, and forgeuenes of his synnes and trespasses, in suche thinges as he had offended.

And this iustification or ryghteousnes, whiche we so receyue by Gods mercye, and Christes merites, enbraced by faythe, is taken, accepted, and allowed of God, for our perfecte and full iustification. For the more full vnderstandyng hereof, it is our partes and duetie, euer to remembre the great mercye of God, how that (all the worlde beyng wrapped in synne, by breakyng of the lawe) God sent his onely sonne, oure sauior Christ, into thys worlde, to fulfyll the lawe for vs: and by sheadynge of his moost precious bloud, to make a sacrifice and satisfaction, or (as it may be called) amendes, to his father for oure synne, to asswage his wrathe and indignacion, conceyued against vs, for the same. In so muche that infan-

tes

tes, beyng baptised and dyng in their infancye, are by his sacrifyce, washed from theyr synnes, brought to Gods fauor, and made his children, and inheritors of his kyngdome of heauen. And they whiche actually do synne, after theyr baptysme, when they conuerte and turne agayne to God vnfaynedly, they are lykewise washed by this sacrifice, from their sinnes: in suche sort, that there remaineth not any spot of synne, that shall be imputed, to their dampnaciō. This is that iustificacion, or righteousnes whiche saincte Paule speaketh of, when he sayeth: No man is iustifyed by the workes of the lawe, but freely by faythe in Jesus Christ. And againe he sayeth: We beleue in Christe Jesu, that we be iustifyed freely, by the faythe of Christe, and not by the workes of the lawe, because that no man shal be iustified, by the workes of the lawe. And although this iustifycacion be free vnto vs, yet it commeth not so freely to vs, that there is no raunsome payed therefore at all. But here maye mans reason be astonyed, reasonyng after this fashion: If a raunsome be payed for oure redempcion, then it is not geuen vs freelye: For a prisoner that payeth his raunsome, is not let go freely: for yf he go freely, then he goeth without raunsome, for what is it els to go freely, then to be set at libertie: without payment of raunsome.

The efficacie of Christes Passion and Oblacion.

Roma. iii.

Roma. viii.

An obiection

An answere.

Thys reason is satisfyed by the greate wysedome of God, in this mistery of our redempcion, who hath so tēpered his iustice & mercy together, that

that he would neyther by his iustice condemne vs vnto the perpetuall captiuyte of the deuill, and his power of hell, remedyles for euer, without mercye: nor by his mercye delyuer vs cleane, without iustice, or payment of a iuste raunsome: but with his endles mercye, he ioyned his moste vpright & equall iustice. His great mercye he shewed vnto vs in delyuerynge vs from oure former captiuitie, without requiryng of anye raunsome to be payed, or amendes to be made, vpon oure parties: whiche thyng by vs had bene impossible to be done. And where as it laye not in vs that so do, he prouided a raunsome for vs: that was the most precious body and blonde of his owne moste deare and best beloued sonne Jesu Christ. who beside his raunsome, fulfylled the lawe for vs perfectly. And so the iustice of God, and his mercy dyd embrace together, and fulfylled the misterye of oure redempcion. And of this iustice and mercye of GOD knit together, speaketh saincte Paule, in the thyrde Chapiter to the Romaynes: Roma.iii.
All haue offended, and haue nede of the glorye of God, iustified freely by his grace, by redempcion which is in Jesu Christ, who God hath set furth to vs, for a reconciler, and peace maker, through fayth in his blonde, to shewe his [illegible]. And in the tenth Chapiter. Christ is the ende of Rom.x.
the lawe, vnto righteousnes, for euerye man that beleueth. And in the. viii. Chapter. Rom.viii.
the was impossible by the lawe, in as muche as it was weake by the flesshe, GOD sendyng his

owne sonne, in the similitude of synfull flesthe, by synne, damned synne in the flesthe: that the righteousnes of the lawe, might be fulfilled in vs, whiche walke not after the flesh, but after the spirite.

The thynges must go together in our iustificacion.

In these forsayde places, the Apostle toucheth specially e thre thynges: whiche muste concurre and go together, in oure iustificacion. Vpon Goddes parte, his great mercy and grace: vpon Christes parte, iustice: that is, the satisfaccion of Gods iustice, or price of our redempcion, by the offerynge of his bodye, and sheadynge of his bloud: with fulfyllyng of the lawe, perfectly and throughlye: And vpon oure parte, true and liuely faythe, in the merites of Iesu Christ: whiche yet is not oures, but by Goddes worckyng in vs. So that in oure iustificacion, is not onelye Gods mercy and grace, but also his iustice: whiche the Apostle calleth the iustice of GOD, and it consisteth in paying our raunsome, and fulfillyng of the law: and so the grace of GOD, doth not exclude the iustice of GOD, in our iustificacion, but onely excludeth the iustice of man, that is to saye, the iustice of our workes, as to be merites of deseruing our iustificacion. And therfore sainct Paule declareth here nothinge, vpon the behalfe of man, concernyng his iustificacion, but onelye a true and liuely faythe: whiche neuertheles is the gyfte of GOD, and not mannes onelye worke without GOD. And yet that fayth, dothe not exclude repentaunce, hope, loue, dreade, and the feare of GOD, to be ioyned with faythe, in

How it is to be vnderstād that fayth iustifieth, without workes.

euerye

euery man that is iustified, but it excludeth the from the office of iustifiyng: So that although they be all present together in hym that is iustifyed, yet they iustifie not altogether. Nor that sayethe also, doeth not exclude the iustice of oure good workes, necessarily to be done afterwarde of duetie towardes God, (for we are most bounden to serue god, in doyng good deedes, commanded by hym in his holy scripture, all the dayes of our lyfe.) But it excludeth theym so, that we may not do them, to this entent, to be made good by doyng of them. For all the good workes that we can do, be vnperfite: and therfore not able to deserue our iustificacion. But ourn iustificacion dothe comme freelye, by the mere mercye of god, and of so great and free mercy, that where as al the worlde was not able of theyr selues, to pay anye parte towardes their raunsome, it pleased our heauenly father of his infinite mercye, without anyoure desirte or deseruynge, to prepare for vs the moste precious Jewelles of Christes body and blode: wherby oure raunsome might be fully payed, the lawe fulfylled, and his iustice fully satisfied. So that Christ is nowe the righteousnes of all theym, that truely doo beleue in hym. He for them payed theyr raunsome, by his death. He for them fulfylled the lawe, in his lyfe. So that now, in him, & by him, euery true christē man may be called a fulfyller of the lawe: for asmuche as that, wherin they vnfurnished lacketh, Christes iustice hath supplyed. Before was de-

clared at large, that no man can be iustifyed by his own good woꝛkes: because that no man fulfilleth the lawe, accoꝛdyng to the full requeſt of the lawe. And ſainct Paule, in his epiſtle to the
Galat.iii. Galathians, pꝛoueth the ſame, ſayinge thus: If there had bene anye lawe geuen, whiche coulde haue iuſtyfied, verylye ryghteouſeneſſe ſhould haue ben by the lawe. And agayne he ſayeth: If ryghteouſeneſſe be by the lawe, then Chꝛiſt died in vayne. And agayne he ſayeth: You that are iuſtified in the lawe, are fallen away from grace.
Ephe.ii. And furthermoꝛe, he wꝛyteth to the Epheſians, on this wyſe: By grace are ye ſaued throughe faythe, and that not of your ſelues, foꝛ it is the gyfte of God, and not of woꝛkes, leaſt any man ſhoulde gloꝛie. And to be ſhoꝛte, the ſumme of al Paules diſputaciō is this, that if iuſtice cōme of woꝛkes, then it commeth not of geace: and if it come of grace, then it commeth not of woꝛkes. And to this ende, tendeth all the pꝛophetes, as Sainct Peter ſayeth, in the .x. of the Actes. Of
Actes.x. Chꝛiſt, al the pꝛophetes (ſayeth ſainct Peter) do wytneſſe, that throughe his name, al they that beleue in him, ſhall receyue the remiſſion of ſynnes. And after this wiſe to be iuſtifyed, only by this true and liuely fayth in Chꝛiſte, ſpeaketh all the old and auncient authoꝛs, both Grekes and Latins. Of whom I wyl ſpecially reherce. iii. Hillary, Baſil, and Ambꝛoſe. S. Hillary ſayeth theſe woꝛdes plainly, in the ninth Canon, vpon Matthew: Fayth onely iuſtifieth. And Saince

Faithe onely iuſtyfyeth, is the doctryne of olde Doctoꝛs.

Baſil,

Philip. iii.

repentance,

repentaūce, hope, charitie, dread, & feare of god, at any tyme or season. For when they saye that we be iustified frely, they mean not ỹ we should or might afterwarde be ydle, and that nothynge shoulde be required on our partes afterwarde: Neyther they meane not so to be iustified, without oure good workes, ỹ we shoulde do no good woorkes at all, lyke as shalbe more expressed at large hereafter. But this proposicion, that we be iustified by faith onely frely, & without workes, is spoken for to take away clerely all merite of our workes, as being insufficient, to deserue our iustificacion at gods handes: and therby moost plainly, to expresse the weakenes of man, and the goodnes of god: the greate infirmitie of our selues, & the might & power of God: the imperfectnes of our owne workes, and the moste habundāt grace of our sauior Christ. And therby wholy for to ascribe the merite & deseruing of our iustificacio, vnto Christ onely, & his moste precious bloude sheading. This sayth the holy scripture teacheth: this is the strōg rocke & foundacion of Christian religion: this doctrine all old and auncient aucthors of Christes churche, do approue: This doctrine aduaunceth and setteth furth the true glory of Christ, & suppresseth ỹ vaine glorye of man: This, whosoeuer denieth, is not to be reputed for a true Christian man, nor for a setter forth of Christes glory: but for an aduersary of Christe and his gospel, and for a setter furthe of mennes vainglory. And althoughe this doctrine be ne-

Fayth alone howe it is to be vnderstād.

The profite of ỹ doctrine of fayth onely iustifieth.

What they be ỹ impugne the doctryne of fayth onely iustifieth.

be neuer so true (as it is moste true in dede) that we be iustified freely, without all merites of oure owne good woꝛkes (as Paule doeth expꝛesse it) and freely by this singuler perfect faythe in Chꝛiste onelye, as the auncient authoꝛes vse to speake it: Yet this true doctrine muste be also truly vnderstande, and moste plainely declared: leaste carnall men shoulde take vnlawfull occasion thereby, to lyue carnallye, after the appetite and wyll of the woꝛlde, the flesshe, and the deuyll. And because no manne shoulde erre, by mysvnderstandynge of this true doctrine, I shall plainelye and shꝛtelye so declare the ryghte vnderstandynge of the same, that no man shall iustlye thinke that he maye therby take any occasion of carnall libertie, to folowe the desyꝛes of the flesshe, or that thereby any kynde of synne shall be committed, or any vngodlye lyuynge the moꝛe vsed.

Declaracion of thys doctryne, faythe without woꝛkes iustifieth.

Fꝛiste you shall vnderstande, that in oure iustificacion by Chꝛiste, it is not all one thynge the office of God vnto manne, and the office of manne vnto God. Iustificacion is moꝛe the office of man, but of God: foꝛ man can not iustifie hymselfe, by his owne woꝛkes, neyther in parte noꝛ in the whole; foꝛ that were the greatest arrogancye and pꝛesumpcion of manne, that Antichꝛiste coulde erecte agaynste GOD, to affirme that a manne myghte by his owne woꝛkes, take awaye and purge his owne synnes: and so to iustifie him selfe. But iustificacion, is the office of God onelye: and is not a thynge, whiche he

render

Iustification is the office of God onely.

render vnto hym, but which we receyue of hym: not which we geue to hym, but which he geueth of hym, by his free mercye: and by the onelye merites of his moste beloued sonne, oure onelye redemer, sauiour, and iustifier, Iesus Christ. So that the true vnderstandynge of this doctrine: we be iustified freely by fayth, without workes: or ỹ we be iustified by fayth, in Christ onely: is not, that this our owne acte to beleue in Christ or this our fayth in Christe, which is within vs, doth iustifie vs, & merite oure iustification vnto vs (for that were to counte our selues, to be iustified by some acte or deede, that is within oure selues.) But the true vnderstandynge and meanyng therof is, that although we heare Goddes worde, and beleue it: although we haue fayth, hope, charitie, repentaunce, dreade and feare of GOD, within vs, and do neuer so manye good workes thereunto: yet we muste renounce the merite of all oure sayde vertues, of fayth, hope, charitie, & all oure other vertues, and good dedes which we eyther haue done, shal do, or canne do: as thynges that be farre to weake, and insufficient and vnperfecte, to deserue remission of oure synnes, and our iustification. And therefore we muste truste onely in Goddes mercye, and in that sacrifice, which oure highe Priest, and sauioure Christe Iesus, the sonne of God, once offered for vs vpon the Crosse, to obtayne thereby Goddes grace and remission, aswell of oure originall synne in Baptysme, as of all actuall synne, committed

mitted by vs after our baptisme, if we truely re-
pent & conuert vnfaynedly to him again ye. So,
that as S. Iohn Baptist, although he were ne-
uer so vertuous and godly a man, yet in this
matter of forgeuing of synne, he did put the peo-
ple from him, and appoynted them vnto Christ,
saying thus vnto them: Behold, yonder is ye Iohn. 1.
lambe of god, whiche taketh awaye the synnes
of the worlde: Euen so, as great and as godlye a
vertue as the liuelye faythe is, yet it putteth vs
from it selfe, & remitteth or appoynteth vs vnto
Christ, for to haue onelye by hym remission of
our synnes, or iustification. So that our faythe
in Christ (as it were) sayth vnto vs thus: It is
not I, that take awaye youre synnes, but it is
Christ onely: and to hym onely I leade you for
that purpose, renouncing my selfe all youre good
vertues, workes, thoughtes, and wordes, and
onely puttyng youre trust in Christ.

Thus you do see, that the verye true sence of
this proposition: we be iustified by faythe in
Christ onely: (according to the meanyng of the
olde and auncient authours) is this: We putte
our fayth in Christ, that we be iustified by hym
onely, that we be iustified by Gods free mercye,
and the merites of oure sauiour Christe onelye:
and by no vertue or good worke of oure owne,
that is in vs, or that we can be able to haue or
to do, for to deserue the same, Christe himselfe
onely beyng the cause meritorious therof.

Here you perceyue manye wordes to be vsed,

E. to

to auoyde cõtencion in wordes, with them that delighte to braule about wordes. And also to shewe the true meanyng, to auoyde euill tayng and misunderstanding: and yet peraduenture al will not serue, with them that be contencious: but contenders wyl euer forge matter of cõtencion, euen when they haue none occasion therto. Notwithstandyng, suche be the lesse to be passed vpon, so that yͤ rest may profite: which wyl be more desyrous to know the trueth, then (when it is playn ynough) to cõtend about it: and with cõtencions, and captious cauilacions, to obscure and darken it. Truth it is, that oure own workes, doe not iustifye vs, to speake properly of our iustificacion, (yͤ is to say) our workes do not merite, or deserue remissiõ of our synnes, & make vs of vniust, iust before god. But God of his mere mercy, through the only merites or deseruyng of his sõne Iesus Christe, doth iustifie vs. Neuertheles, because fayth doth directly send vs to Christ for remission of our synnes, & that by fayth geuen vs of God, we embrace the promise of Gods mercy, and of the remission of our synnes, which thing none other of our vertues or workes properly doth: therfore scripture bleth to saye, that fayth without workes doth iustifie. And forasmuche, that it is al one sẽtẽce in effect to say: fayth without workes, & onely fayth doth iustifye vs, therfore the old auncient fathers of the churche, from tyme to tyme, haue vttered our iustificacion, in this

speache

speach: only fayth iustifieth vs, meanyng none other thyng, then S. Paul meant, when he sayd, faith without workes iustifieth vs. And because all this is brought to passe, through the onelye merites & deseruynges of our sauiour Christe, & not through our merites, or through the merite of any vertue, that we haue within vs, or of any worke that cõmeth from vs: therfore, in that respect of merite & deseruyng, we renounce (as it were) altogether agayne: fayth, workes, & all other vertues. For our owne imperfection is so great, through the corruption of originall synne, that all is imperfecte that is within vs, fayth, charitie, hope, dread, thoughtes, wordes, & workes, and therfore not apt to merite & deserue any parte of our iustification for vs. And this forme of speakyng we vse, in the humblynge of our selues to god, and to geue al the glory to our sauiour Christ, whyche is best worthy to haue it.

Here you haue heard the office of God, in our iustification: & howe we receiue it of him freelye by his mercye, without our deserues, through true and lyuely fayth. Now you shall heare the office and dueye of a christian man vnto God, what we ought on our partie, to render vnto god againe, for his great mercy and goodnes. Oure office is not to passe the time of this present lyfe vnfruitfully & yoelye, after that we are baptysed or iustified, not carynge how fewe good workes we do to the glory of God, & profyte of oure neyghbours: muche lesse it is our office, after þ

They that preache fayth onely iustifieth: do not teache carnal libertie, or that we should do no good workes.

we be once made Chriſtes membres, to lyue cõ-
trary to the ſame, makyng oure ſelues mẽbres
of the deuil, walkyng after his inticementes, &
after the ſuggeſtions of the worlde, and the fleſhe
whereby we knowe, that we do ſerue the worlde
and the deuil, and not God. For that faith, why-
che bringeth furth (without repentance) eyther
euil workes, or no good workes, is not a ryght,
pure, and liuely fayth, but a dead, deuilish, coun-
terfayt, and fayned fayth, as ſainct Paule, and
ſainct James call it. For euen the diuils knowe
and beleue, that Chriſt was borne of a virgin,
that he faſted fortie daies, & forty nightes, with-
out meate and drinke: that he wrought al kynde
of miracles, declaryng hym ſelfe very God: they
beleue alſo, that Chriſte for our ſakes, ſuffered
moſt paynefull death, to redeme vs frõ eternall
death, & that he aroſe agayn frõ death the third
day: They beleue that he aſcended into heauen,
and that he ſitteth on the righte hande of the fa-
ther, & at the laſt ende of this worlde, ſhall come
agayne, and iudge both the quicke & the deade.
Theſe artycles of our faythe, ỹ deuils beleue, &
ſo they beleue al thynges that be written in the
newe and old Teſtament to be true, and yet for
al this fayth, they be but deuils, remainyng ſtil
in theyr dampnable eſtate, lackyng the very true
chriſtian fayth. For the right, true, and chriſtian
fayth is, not onely to beleue that holy ſcripture,
& al the forſaid articles of our faythe are true,
but alſo to haue a ſure truſte and confydence in

The deuilles haue faith but not the trewe faith.

What is the true and iuſtifyng faith.

Gods mercyfull promises, to be saued frō euer-
lastynge dampnacion, by Christ: wherof but they
folowe a louyng hearte to obey his cōmande-
mentes. And this true christen faythe, neyther
any deuill hath, nor yet any man, whyche in the
outward profession of his mouth, & in his oute-
ward receyuyng of the sacramentes, in cōmyng
to the churche, and in all other outwarde appa-
raunces, semeth to be a christian man, and yet in
his liuyng and dedes sheweth the contrary. For
howe can a man haue this true faythe, this sure
trust and cōfidence in God: that by the merytes
of Christ, his sinnes be remitted, and he reconci-
led to the fauour of God, & to be partaker of the
kyngdome of heauen by Christ, when he liueth
vngodly, & denyeth Christ in his dedes. Sure-
ly, no suche vngodly man, can haue this fayth &
truste in God. For as they knowe Christe, to be
the only sauiour of the worlde, so they know also
that wicked men, shal not possesse the kingdome
of God: they knowe, that God hateth vnrygh-
tuousenes, that he will destroy al those, ỹ speake
vntruely, that those that haue done good wor-
kes (whyche can not be doone without a liuelye
fayth in Christ) shall come forth into the resur-
rection of life: & those that haue done euil, shall
come vnto the resurrection of iudgemente: and
very wel they knowe also, that to them that be
contencious, and to them that will not bee obe-
dient vnto the trueth, but will obey vnrygh-tes-
nesse, shall come indignacion, wrath, and af-

They that cō
tinue in euyll
liuyng, haue
not true faith

fliction.&c. Therfore to conclude, conſiderynge the infinite benefites of God, ſhewed & exhybited vnto vs mercifully, without our deſertes, who hath not onely created vs of nothyng, and frō a piece of vile clay, of his infinite goodneſſe hath exalted vs (as touchyng our ſoule) vnto his owne ſimylitude and lykenes, but alſo wher as we were condēpned to hell, and deathe eternal, hath geuē his own natural ſōne beyng god eternal, immortall, and equal vnto hymſelfe in power and glory, to be incarnated, and to take our mortall nature vpon him, with the infyrmyties of the ſame. And in the ſame nature, to ſuffre moſt ſhamefull & paynful death, for our offēces, to thentent to iuſtifie vs, and to reſtore vs to life euerlaſtyng, ſo makinge vs alſo hys deare beloued chyldren, brethren vnto his onely ſōne, our ſauiour Chriſt, & inheritours for euer with him, of his eternal kyngdome of heauen.

Theſe great and mercifull benefytes of God (if they be well conſidered) do neyther minyſter vnto vs, occaſion to be ydle, and to liue without doyng any good workes, neyther yet ſtireth vs by any meanes to do euil thynges: but contrary wyſe, yf we be not deſperate perſons, and our heartes harder then ſtoones, they moue vs to rendre oure ſelues vnto God wholy, with all our wyl, heartes, myght, & power, to ſerue him in al good dedes, obeyng his cōmaundemētes, duryng oure lyues: to ſeeke in all thynges, his glorye & honor, not our ſenſual pleaſures, and

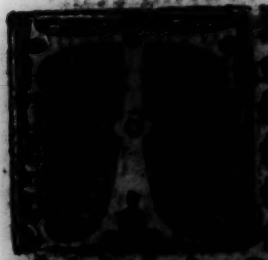
vayne

vayneglory, euermore dreadyng, leastwyngly to
offend suche a merycyfull God, and louyng redem-
mer, in whose strength, we [illegible]
benefites receyued, [illegible]
by fayth in [illegible]
our selues to ouercomynge, [illegible]
lieth in vs, to [illegible]
gonde in euery [illegible]
tryalles, to [illegible]
so euerymā. [illegible]
although we [illegible]
of [illegible]
cion, to [illegible]
be [illegible]
glory, prayse, and honor,
world without end.

Amen.

A shoꝛt declaration of the true, lyuely, and cꝛystẽ fayth.

Fayth.



The fyꝛst entꝛye vnto God, good cꝛystẽ people, is (as ye
fayth, wheꝛby (as it is mentioned
in the last sermon) we be iustifi-
fyed before God. And leste anye
man should be deceaued by lacke
of right vnderstandyng herein, it is diligently
to be noted, that fayth is taken in the scripture,
two maner of wayes. There is one fayth, whi-
che in scripture is called a deade fayth, whi-
che bꝛingeth fꝛuyth no good wokes, but is vyle, ba-
rayne, and vnfꝛuytfull. And this fayth by the
holy Apostle saynct James, is compared to the
fayth of deuils, whiche beleue God to be true &
iuste, and tremble foꝛ feare: yet they do nothyng
well, but all euil. And suche a maner of fayth
haue the wicked and naughtye cꝛystẽ people,
whiche confesse God, as saynct Paule sayth, in
theyꝛ mouth, but denye hym in theyꝛ dedes; be-
yng abhominable, and without the right fayth,
and to all good wokes reꝛpꝛobable. And this
fayth is a persuasion and beleke in mans heart
whereby he knoweth that there is a God, and
alleteth vnto al truth of Gods most holy woꝛde
contayned in holy scꝛipture. So that it consi-
steth only in beleuyng of the woꝛde of God, that
it is true. And this is not pꝛoperly called fayth:
but as he that readeth Cesars commentaꝛyes,

a dead fayth.

Euil.

bele-

A liuely faith

at gods hād: & that although we through infirmitie or temptacion of our ghostly enemy, do fal from hym by synne, yet yf we returne again vnto hym by true repentaunce, that he wyl forgeue and forget our offences, for his sonne our sauiour Jesus Christ, and wyl make vs inheritours with hym of his euerlastyng kyngdome: & that in the meane tyme vntyl that kyngdō come, he wyl be our protectour and defender in all perils and daungers what so euer they be, and that though sometime he do send vs sharp aduersitie, yet that euermore he wyll be a louyng father vnto vs, correctyng vs for our synne, but not withdrawyng his mercy finally from vs, yf we trust in hym and commit our selues wholy to hym, hāgeonely vpō hym, and cal vpon hym, ready to obey and serue hym. This is the true liuelye and vnfayned Christian fayth: and is not in the mouth and outward profession onely, but it liueth and stryeth mightely in the harte. And this fayth is not without hope and trust in god, nor without the loue of god, & of our neyghbours, nor without the feare of god, nor without the desire to heare gods worde, and to folow the same, in eschewyng ryot, & doyng gladly all good workes.

This fayth (as sayncte Paul describeth it) is the sure ground and foundacion of the benefites which we ought to loke for, and trust to receyue of God, & certifiyeth and sure expectacion of them although they yet sensiblye appere not vnto vs. And after he sayth: He yt cōmeth to God must be-

leue

leue bothe that he is, & that he is a mercifull re-
warder of well doers, and nothing commendeth
good men vnto God, so much as true
fayth and trust in him. Of this fayth there
ges are specially to be noted. First y it
doth not lye dead in the harte, but is liuely and
fruitfull in bringing forthe good workes. Se-
cond, that without it can no good workes be do-
en, that shalbe acceptable and pleasaunt to god.
Third what maner of good workes they be, that
this faythe doth bring forth.

The thinges
ar to be noted
of faith.

¶ Of the first. As the lyght cannot be hyd, but
wyl shewe forth it selfe at one place or other, so a
true fayth can not be kept secret, but when occa-
sion is offered, it will breake out and shewe it selfe
by good workes. And as the lyuynge bodye of a
man euer exercyseth such thinges as belongeth
to a naturall and lyuynge bodye for nourishment &
preseruacion of the same, as it hath need, accordyn-
nitie, and occasion: euen so the soule that hathe a
lyuely faith in it, wil be doyng alwayes some good
worke, whych shal declare that it is lyuynge, and
wyl not be vnoccupied at any time, but be busi-
in the exercyses of many commendacions of faith,
y it maketh vs to please god, to lyue with god,
and to be the children of god. If man coy plain
faith that they be let at liberte frō doyng al good
workes, it may ryse as they wil, they can not pleas
god, & deserue them selues. It is a manifest rea-
son that they be farre from hauyng the true and
lyuely faith, and also farre from knowlege what

Faithe is
full of good
workes.

true fayth meaneth. For the very sure and liuely Christen fayth, is not onely to beleue all thinges of God, whiche are conteyned in holy scripture, but it is also an earnest trust & confidence in god that he doth regarde vs, and hath care of vs, as the father of the chylde whome he doth loue, and that he wyll be mercyfull vnto vs, for his onely sonnes sake, & that we haue our sauyour Christe our perpetuall aduocate and priest, in whose onely merites, oblacion, and sufferyng, we do truste that our offences be continually washed and purged, whensoeuer we repentyng truely, do returne to hym with our whole hart, stedfastly determinyng with our selues thorough his grace, to obey and serue hym, in kepyng his commaundementes, and neuer to turne backe again to sinne. Suche is the true fayth that the scripture doth so muche commend, the which when it seeth and considereth, what God hath doen for vs, is also moued thorough continuall assistence of the spirite of God, to serue & please him, to kepe his fauour, to feare his displeasure, to continue hys obedient chyldren, shewyng thankefulnes again by obseruing his commaundementes: & that frely, for true loue chiefely, and not for dread of punishmente, or loue of temporall reward: considering howe clearely without our deseruynges, we haue receyued his mercy and pardon freely. This true fayth will shewe furth it selfe, and can not long be vdle. For as it is written: The iuste man doth lyue by his fayth. He neyther sleapeth

nor

[illegible] Hylere. xviii.

[illegible] Eccle. xxxii.

[illegible] Lib. de fide ꝙ
[illegible] ppetib⁹. ca. ii.

[illegible] Sermo. de
[illegible] fege ꝙ fide.

[illegible] Hebr. xi.

strangers, so did also Isaac and Jacob, depending onely of the helpe & truth, that were [illegible] in GOD: And when they came to the countrey which God promysed them, they [illegible] no other [illegible] but [illegible] gers in [illegible] their trust was so much in god, that [illegible] little by any possible meane [illegible] pared for [illegible] of his owne [illegible] made Abraham ready at Gods [illegible] to offer his owne sonne: here Isaac [illegible] loued so wel, and by whom he was promised [illegible] haue innumerable seede, among [illegible] should be borne in whom all nations should be blessed: trusting so much in God, that though he wer slaine, yet that god was able by his [illegible] power, to raise him from death, and perfourme his promise. He mistrusted not the promyse of God, although vnto his reason euery thing seemed contrary. He beleued verily that god would not forsake him in derth and famine that was in the countrey. And in all other daungers that he was brought into, he trusted euer that god would be his god, & his protector, whatsoeuer he sawe to the contrary. This faith wrought so in the hart of Moses, that he refused to be taken for [illegible] daughters sonne, and to haue more libertie to [illegible] thinking it better with the people of god to haue affliction, & sorowe, then with naughty me in time to liue

pleasaunt-

In Joan
Trac. xl v.

A. Cor. xii.

Esa. lxiii.

Thrift,

Christ, bothe in ye Testament and lyuing, how Iohan
Christ is come: whom the olde fathers dyd beleue
his comyng. And by all the declaration of S.
Paul it is euident, that the true, lyuely & christen
fayth, is not a dead, or vnfruitfull thyng, but
a thing of great effect, & wonderfull operacio
and dooth worke by charytie all good workes
and good maners.

It is also agreable by reason vnto the,
that a man may not onely beleue, & perceyue
in his mynde, that these thynges
aforesayd be true, but he must also apply and bende
his hart vnto the same, and euidently declare the
fruytes of the same, according as S. Iames
teacheth, saying: Shewe me thy fayth without
workes, and I will shewe the my fayth by my
workes. Iames. ii.

Many confessed the fayth of Christ, were
in dede accursed: for they confessed they knewe god,
and denyed him in dede. Agayne in an other place
he declareth the matter more playne, saying: Herein
are we certified that we knowe god, yf we 1. Iohn. ii.
obserue his commaundementes: he that sayth, he
knoweth god, and obserueth not his commaunde-
mentes, the same is a lyer, and the truth is not in hym. And
agayne he sayth: Whosoeuer sinneth, doeth not 1. Iohn. iii.
see god, neyther knoweth hym. Let no man deceyue you,
he that doeth righteousnes, is righteous, euen as he
is righteous. Here you see, that to beleue in god,
is to obey his commaundementes, and to worke
righteousnes. Likewise he sayth: Hereby we
are certified that we be of the truth, and so
we shall assure our hartes before hym: for yf 1. Iohn. iii.
our hart condemne vs, god is more
then our hart, and knoweth all thynges. Wherefore if

our heartes reproue vs not, then haue we confidence in God, and shall haue of him whatsoeuer we aske, because we kepe his cõmaundementes, & do those thinges that please him. And yet further he sayth. Euery man that beleueth that Iesus is Christ, is borne of God. And we know that whosoeuer is borne of god, doth not synne: but the generacion of god purgeth him, and the deuil doth not touche hym. And finally he concludeth, & shewing the cause why he wrote this Epistle, sayth. For this cause haue I thus written vnto you, that you maye knowe that you haue euerlastyng lyfe, which do beleue in the sonne of God. And in his thyrd Epistle he confirmeth ꝑ whole matter of faythe & workes, in fewe wordes: saying. He that doth well is of God, & he that doth euil knoweth not God. And as S. Iohn saith, that the liuely knowledge and fayth of God, bryngeth furth good workes: so sayeth he lykewyse of hope and charitie, that they cannot stande with euill liuyng. Of hope, he writeth thus. We knowe that whan god shal appere, we shalbe like vnto him, for we shall se him euen as he is. And whosoeuer hath this hope in hym, doth purifie hymself, like as God is pure. And of charitie he sayth these wordes. He that doth kepe Gods worde or commaũdement, in him is truely the perfite loue of god. And agayne he sayth. This is the loue of God, that we should kepe his commaundementes. And S. Iohn wrote not this as a fayned supposicion deuised of his owne fantasy, but as a mat-

certayne

1. Iohn. v.

1. Iohn. v.

1. Iohn. iii.

1. Iohn. iii.

1. Iohn. ii.

1. Iohn. v.

certaynte & vnreallenge truth, nought but hym self by
Christ hymselfe, the generall & infallible heritte:
who in many places (but most clerely) affyrme
that fayth, hope and charitie, cannot exist with
out gods & godly workes. Of fayth he sayeth:
He that beleueth in the sonne hath euerlastynge John. iii.
life, but he that beleueth not in the sonne shal not
see that life: but the wrath of God remaineth vp-
pō him. And ye same he affirmeth with a double
othe saying: Verely verely I saye vnto you, John. vi.
he that beleueth in me, hath euerlastyng life.
Now, sence man can be none beleueth in Christ,
hath euerlastyng life, it must nedes consequent-
ly folowe that he that hath not fayth, must haue
also good workes: and be fruitfull to obserue
Gods commaundements obediently. For to the
that haue euil workes, & leade their life in dysob-
edience, and transgression of Gods cōmaunde-
mentes without repentaunce, pertayneth not e-
uerlastyng life, but euerlastyng death, as Christ Math. xxv.
hym self sayeth. Many shall go into
life eternal, but they that do euil shall go into Apoca. xxi.
eternall fyre. I am (sayth he) Alpha & Ome-
ga, the first & the last, the beginnyng and the endyng:
To him that is a thirst, I will geue of the well of
the water of life, freely: he that hath the victory,
shal possesse all thynges, and I shall be his god, and
he shalbe my sonne. But they that be fearfull, and
vnbeleuyng, & such as loue abominacion, that are
cruell murderers, & whoremongers, & sorcerers, &
idolaters, and all liers, shal haue

Charitie bringeth foorthe good workes

their portion in the lake that burneth with fyre and brymstone, whiche is the second death. And as Christ vndoubtedly affirmeth that true fayth bryngeth furth good workes: so doth he lay like wyse of charitie. Whosoeuer hath my cõmaundemẽtes and kepeth them, that is he that loueth me: and after he sayth. He that loueth me, wyll kepe my word, and he that loueth me not, kepeth not my wordes. And as the loue of god is tryed by good workes, so is the feare of god: as ꝓ wise man sayeth. The dread of god putteth away sin. And also he sayeth. He that feareth god, wyl doe good workes. A man may sone deceyue hymselfe and thinke in his own phantasy, that he by faith knoweth god, loueth him, feareth him, and beleeueth to hym, whan in very dede he doth nothing lesse. For the tryall of all these thynges is a very godly and christian lyfe. He that feleth his harte set to seke gods honor, and studieth to knowe the will and commaundementes of god, & to cõforme hymselfe therunto, and leadeth not his lyfe after the desyre of his owne flesshe, to serue the deuill by sinne, but setteth his mynde to serue god, for his owne sake: and for his sake also, to loue all his neyboures, whether they be frendes or aduersaries, doing good to euery man as opportunitie serueth, and willyngly hurtyng no man. Suche a man may well reioyce in God, perceiuyng by the trade of his lyfe, that he vnfaynedlye hath the vyuyfye knowledge of god, a liuely faith, a constãt hope, a true and vnfayned loue, and feare of God. But

Iohn. xiiii.

Eccle. i.

Eccle. xv.

he that

hey eyther deny the ende of Gods commaundemente
dementes from the same, and geue them selues
to liue without true repentaunce, after the same
sensuall lyuynge and pleasure, not remembryng to
knowe Gods lawes, and vnder the same
couerynge therewith colleth & maketh
ueth himselfe, & seeth not his owne wyckednes, yea
thinketh he doe eyther knoweth God, louyng him,
feareth him: as ye shall se by them
ture, pleasyng them selues, that they come
to God, although they lyue vnholy, and disobey
come to the churche, & heare the wordes of God,
deare chyldren. But S. John layeth playnely, 1. John. ii.
we saye we haue no synne in vs, we deceaue
in darknes, yea he that eyther knoweth God, or
that they knowe and loue God, although they
passe not of his commaundementes. But S. John
sayeth clearely, He that sayeth I knowe God, and 1. John. ii.
keepeth not his commaundementes, he is a lyar.
Some falsely perswade themselues that they loue
God, when they hate their neyghbours. But S.
John sayeth manifestly, If any man saye, I loue
God, and yet hateth his brother, he is a lyar. He 1. John. iii.
that sayeth, that he is in the light, and hateth his 1. John. ii.
brother, he is yet in darknes. He that loueth his
brother, dwelleth in the light, & there is none occasion
by him in his brother, he is in darknes, & walketh in darke-
nes, & knoweth not whyther he goeth, for dark-
nes hath blynded his eyes. And in this we
sayeth thereby we manifestly 1. John. iii.
of God from the chyldren of the

Dill.

dyeth not ryghteously, is not the chylde of God, nor he that hateth his brother.

Deceyue not your selues therfore, thinkynge that you haue fayth in God, or ỹ you loue God, or do trust in hym, or do feare him, whē you liue in sinne or then your vngodly & synfull lyfe declareth the cōtrary, whatsoeuer ye say or thinke. It pertaineth to a chrysten mā to haue this true chrystyan fayth: and to trye himselfe, whether he hath it or no, and to knowe what belongeth to it, & howe it worketh worke in him. It is not the woorde that we can speake of: The worde & al that is therin, is but vanitie. It is God that muste be our defence & protection, agaynst all temptation of wickednes & synne, errors, superstition, ydolatry, & all euil. If al the worlde were on our syde, and God agaynst vs, what coulde the worlde auaile vs. Therfore let vs set our whole faith, & trust, in God: and neyther the worlde, nor the deuil, nor al the power of them, shal preuayle against vs. Let vs therfore good chrysten people, trye & examyne our faithe what it is: let vs not flatter our selues, but loke vpō our woorkes: & so iudge of our faithe, what it is. Christ himselfe speketh of this matter, and saith: The tree is knowen by the fruit. Therfore let vs do good woorkes, and therby declare our fayethe to be the liuely chrysten faith. Let vs by such vertues as ought to spryng out of fayth, shewe our election to be sure & stable as S. Peter teacheth. Endeuour your selues to make your callyng & election certaine by good woorkes. And also ye saith: Minister or declare

2. Pet. 1.

in your fayth, vertue: in vertue, knowledge: in knowledge, temperaunce: [illegible] agayne in pacience, [illegible] therby charitie. [illegible]

So that we [illegible] lyuely [illegible] cõscience [illegible] & also by [illegible] other men. If these [illegible] God, [illegible] may we beare the name of christen men, but we do lacke the true fayth, that ought belonge therunto: for true fayth [illegible] by thy dedes. Thy dedes and workes must be an open testimoniall of thy fayth: Otherwyse thy fayth beyng woute good workes, is but the deuils fayth: the fayth of the hypocrites, a phantasy of fayth, & not a true christen fayth. And [illegible] deuils & euil people be not [illegible] their counterfayt fayth, but is vnto them the more cause of dãnation: So they that be [illegible] and haue receiued knowledge of God, & of Christes merites, & yet of a set purpose [illegible] lyely without good workes, [illegible] the name of a naked fayth to be eyther sufficient for the, or els feryng theyr myndes vpon bayne pleasures of this world, lyuyng in sinne without repentaunce, not bearyng the fruites y do belonge to suche an high profession: vpon suche pestiferous persons, & wilful sinners must nedes remayne the great vengeaunce of god,

Iaco. ii.

and

and eternall punishment in hel: prepared for the deuill, and wycked spirits.

Therfore, as you professe the name of Christe, good christen people, let no dreme ymaginacion, and imaginacion of fayth, or any cloke beguile you: but be sure of your fayth, try it by your workes, take hyde the fruites that commeth of it, marke the encrease of loue and concorde by it to warde god and your neyghbor: and so shall you perceyue it to be a true liuely fayth.

If you feele and perceyue suche a fayth in you, reioyce in it, and be diligent to mayntayne it, and kepe it styl in you: let it be daily encreasing, and more & more be wel workyng: & so shall ye be sure that you shal please God by this fayth, and at the length (as other faythfull men haue done before) so shall you (when his wyll is) come to hym, and receyue the ende and finall rewarde of your fayth (as S. Peter nameth it) the saluacion of your soules. The whiche God graunt vs all, that hath promised the same vnto his faithfull. To whom be all honor and glory world without ende. Amen.

1. Pet. 1.

Jhon.xv.

Hebre.xi.

Roma.xiiii.

1a Petri.

thyng is false, and of no value, and in maner of mouyng, so be the workes of all unfaythfull persons before God. They do appere to be truely workes, and in deede they be [illegible] ly vnto the eternall life in [illegible] and shewes outwardly [illegible] good and truely thinges in deede: but true faith doth geue life to the worke, and out of true faith come good workes, that be done [illegible] deede: and [illegible] God, as [illegible]

In prefati. Psal. xxxi.

good workes before faith, neyther can we [illegible] faith a man may do any good worke: for such workes, although they seeme vnto mennes, to be vertuous worthy, yet in deede they be not [illegible] not allowed before God. They be as the [illegible] an horse, that runneth out of the way, which taketh great labor, but to no purpose. Let no man therfore (sayth he) reken vpon his good workes before his faith: for true faith hath not good workes where not. The intent (sayth he) iudgeth the good workes, but sayth [illegible]

Math. vi.

the intent of man. Christ sayth: If thine eye be naught, thy whole body is full of darkenes.

In prefati. Psal. xxxi.

The eye doth signifie the intent (sayth S. Augustine) wherwith a man doth his thinges. So that he which doeth not his good workes with a godly intent, and true faith that worketh by loue, the whole body (that it is to say, all the whole number of his workes) is darke: and there is no light in it. For good deedes be not measured by

the

[illegible]

that is to saye, safegarde of their good [illegible],

De vocatione gentium. lib.1.Cap.iii.

that ỹ reiected of the be not vtterly lost. And this matter (whiche S. Augustine at large in many bokes disputeth) S. Ambrose cõcludeth in these wordes, saying: He that by nature would shun all vices, either by mans reason or lawe, he doth in vain gather vnto himself the fruites or rewardes of the very true vertues. For without the worshippyng of the true god (whiche seemeth to be vertue) in vice. And yet most plainly to this purpose writeth S. Iohn Chrisostome in these wordes.

In sermone de fide, lege, et spiritu sãcto.

You shall finde many which haue not ben taught of the worde of God, yet they appeare to be very louyng and liberall vnto the poore. Many shall finde the full of pitie, compassion, & gentilnes vnto straungers, yea for al that, they shall not be saued. Many shall be found vnto whom lacketh nothyng vnto the perfect rule of Christ, whatsoeuer he would be vnto vs, he hath done. This is the worke of God, to beleue in him whom he hath sent. So that he alloweth the faith of God, and alloweth not a man vnles he haue faith, and that in god. Who likewise shewed what he is full of good workes, & nothyng is good which cometh of the, and for a similitude, he sayth, that they which gather and thinke to haue good workes without faith in God, be like vnto a man which runneth out of the right way, and although he runne neuer so fast, yet if he runne not in the right way, he shall neuer come to the ende of his iourney. Likewise, although we haue faith, yet if we haue not therewith good workes, it is no true faith: and although faith be ioyned to workes, yet it is not the cause of our saluation, for as much as we be very vnworthy workes, that deserue saluation, after

be no ꝑfyted/ for we haue our faith in Christ ye beginne, and after be mortified with good workes. And life may be without nourishment, but nourishment can not be without life. And workes must be mortified by good workes, that is to say, he must haue such a faith that doth good workes, yet workes doth he not ꝑfyte, for workes ioyned and came to knowen, but without faythe, neuer man had life. The sayinge that we be iustified without workes, is to be vnderstanded in the most ꝑfyte sense, and no man shall obtayne, that he looked vpon to do good workes, as ells he would haue done them, truthe it is, and I will not contende therin. But this I will surely affirme, that faith onely doth iustifie before God, and yet the workes that should succede, be not excluded agayne. But this is ꝑ offence that many, that saith by ye faith alone: and workes be not necessary, neuertheles they speake not of such faith as I haue described, that is to say, that is not idle, but worketh by charitie, that is to say, that is not without workes (hauing opportunitie thereto) and workes can not ꝑfyte or iustifie, but without faythe.

What to ꝑceiue of the thirde ꝑte, which is the ꝑfyte iustification, and what workes they are that bring eternall lyfe. This cannot be knowen so well, as by our sauior Christ himself, who [illegible] of a certayne ꝓfyte man, [illegible]

What workes they are that bring eternall life.

Math.ix. wozkes shal I do (sayde a prince) to come to euer lastyng lyfe? To whom Jesus answered: If thou wylt come to the eternall lyfe, kepe the commaundementes. But the prince not satisfied herewith, asked farther, Whiche commaundementes? The Scribes and Phariseis had made so many of theyr owne lawes and traditions, to bringe men to heauen, beside Goddes commaundementes, that this man was in doubte, whether he should come to heauen by theyr lawes and traditions, or by the lawes of God: Wherefore he asked Christ whiche commaundementes he meint. Wherunto Christ made him a playne answere: rehersyng the commaundementes of god, sayeng:

Math.xix. Thou shalt not kyll, thou shalte not committe adultroye, thou shalt not steale, thou shalte not beare false witnes, honour thy father and mother, and loue thy neyghbour as thy selfe. By whiche wozdes, Christ declared that the lawes of God be the very waye that do leade to eternall life: and not the traditions, and lawes of men. So that this is to be taken for a moste true lesson, taughte by Christes owne mouth, that the wozkes of the moral commaundementes of god, be the very true wozkes of faythe, whiche leade to the blessed life to come. But the blyndenes and malice of man, euen from the beginnyng, hath euer bene redy to fall from Gods commaundementes. As Adam the fyrst man, hauyng but one commaundement, that he should not eat of the fruit forbidden: notwithstandyng gods commaundement, he gaue credite

The wozkes that leade to heauen, be the wozkes of Gods commaundementes

Mā frō his fyrst fallynge frō Gods commaundementes, hath euer ben redy to do the like and to deuise wozkes of his own phātasye, to please God withal,

vnto

hadde the woman seduced by the subtile persua-
cion of the serpent, and so folowed his owne lust,
and left Gods commaundement. And euer since
that tyme, all his posteritie hath bene so blinded
through original synne, that they haue bene euer
ready to decline from God, and to liue and to
inuent a newe way into dampnacion, by workes of
theyr owne deuice: so muche, that almoste all
the worlde forsakyng the true seruice of the onely
eternall liuyng God, fedde about in theyr owne
phantasies, and deuised, some the Sonne, the
Moone, the Starres, some Iupiter, Iuno, Mine-
ua, Saturnus, Apollo, Neptunus, Ceres, Bac-
chus, and other dead men and women from the
with not satisfied, worshipped diuers kyndes of
beastes, birdes, fishes, and euen serpentes euery
region hauyng his peculiar maner of worship-
ded, and seruyng by images of suche formes, as
they liked. So dyd the same Aaron make
the children of the people after them fall to theyr
owne phantasies, & leaue the eternall liuyng God,
and his true worshippe, and worship innu-
merable Images and goddes, in maner ex-
tour and blyndnes there hath remayned, euen vnto
tyme as aforesaide God, pitying the blindnes of
mankynde, sent his true Prophetes to call them fro
the worlde, to repentaunce, and to preache vnto them,
teache the people to knowe the onely liuyng God,
and his true honor and worshippe. But the cor-
rupte inclinacion of mynde, was so muche geuen
to folowe his owne phantasyes, & as you would

The deuilles and ydolatry of ꝑ Gētiles.

say

say, to laude his owne byrthe, that he brought he by
him selfe, that all the admonicions, exhortacions,
benefites and threatenynges of God, could not
kepe him from suche his inuencions.

The deuises and ydolatry of ꝑ Gētiles.

For notwithstandyng all the benefites of God
shewed vnto the people of Israel, yet when Mo-
ses went vp into the mountayne, to speake with
almightye God, he had tarryed there but a fewe
dayes, when the people beganne to inuent newe
goddes. And as it came into their heades, they
made a calfe of gold, and vnto him bowed and wor-
shipped it. And after that, they folowed the Gen-
tiles, and worshipped Belzebub, the Philistines
god. Reade the booke of Iudges, the bookes
of the kynges, and the Prophetes, and there you
shall finde howe continually the people were prone
ful of inuencions, and more ready to runne after
their owne phantasies, than Gods most holy co-
mandementes. There shall you reade of Baal,
Moloch, Chamos, Astaroth, Dagon, Beelphegor, Mi-
roth, Beel the dragon, Esculapius, the golden Ser-
pent, the Oxe, Hynes, and many other: vnto whose
ymages the people vsed great deuocion, inuen-
ted pilgrimages, prectised dauncing and singing
them, kneelyng downe and offeryng to them, cal-
lyng them mighty [illegible] God, and to be
esteemed aboue the precepte and comandemen-
tes of God. And where as that tyme, God com-
maunded no sacrifice to be made, but in Hierusa-
lem onely, they did cleane contrary, makyng Alta-
ters and sacrifices euery where, in hilles, in wo-

des

des, & in houses, not regarding Gods cõmaun-
dementes: but estemyng they? owne phantasies
and deuocion, to be better then them. And the
errour herof was so spred abrode, that not one-
ly the vnlerned people, but also the priestes and
teachers of the people, partely by cloge and a-
uarice were coꝛrupted: & partly by ignoraunce
blindely seduced with the same abominacions,
so muche that kyng Achab, hauyng but onely
Helias a true teacher and minister of God, ther
were. viii. C. and. l. priestes that persuaded him
to honoꝛ Baal, and to do sacrifice in the woodes
oꝛ groues. And so continued that horrible er-
rour, vntil the thꝛe noble kynges, as Iosaphat,
Ezechias, and Josias, gods elect ministers, de-
stroyed the same clearely: & reduced the people
from suche they? fayned inuencions, vnto
they? cõmaundementes of God. For the whiche
thyng they? immortal reward and glory, both
and shal remayne with God for euer.

And beside the forsayd inuencions, the in-
clinacio of man to haue his owne holye deuoci-
ons, deuysed newe sortes and maners, called
Sharteis, Shooes, and Sacrifices with many
holy & godly traditions, and ceremonies (as it
semed by the outwarde appearaunce, a goodly
glistering of the woꝛkes) but in very deede al-
ding to Idolatry, supersticion and hypocrisie:
they? hearte within beyng full of malice, hate,
couetousnes, and all iniquitie. Agaynst suche
Sectes, and they? pretensed holynesse, Christe

Religions & sectes among the Iewes.

cried out mo3e vehemently then he did against any other persons, saying, and often repetyng these wo3des. Wo be to you scribes & phariseis, ye hypocrites, fo3 you make cleane the vessell without, but within you be ful of rauin and filthynes: Thou blynde Phariste, and Hipocrite, fy3st make the inward part cleane. Fo3 notwithstandyng all the goodly tradicions & outwarde shewe of good wo3kes, deuised of their owne ymaginacion, wherby they appered to the wo3ld mooste religious and holy of all men: yet Chri3st who sawe they3 hertes, knewe that they wer inwardely in the sight of God, most vnholy, most abominable, and fertheste from God of all men. Therefo3e sayd he vnto them, Hypocrites, the Pro3phete Esaie spake ful truly of you, when he sayd. This people hono3 me with they3 lippes, but they3 heart is ferre from me: They wo3ship me in vaine that teache doctrines & cõmaundementes of men: Fo3 you leaue the commaundementes of God, to kepe your owne tradicions. And though Chri3st sayd, they wo3shipped God in vaine that teache doctrines and cõmaundementes of men, yet he ment not therby to ouerthro3w al menues cõmaundementes, fo3 he himselfe was euer obedient to the p3inces, and their lawes, made fo3 good o3de3e and gouernaũce of the people: But he rep3oued the lawes & tradicions made by the scribes & phariseis, which wer not made onely fo3 good o3de3e of the people (as the ciuile lawes wer) but they wer so highly ex-

Math. xxiii.

Math. xv.

Wans lawes must be obserued, and kept, but not as Goddes lawes.

tolled

tolled, that thei wer made to be a right & sincere worshipping of God, as they had been equall with Goddes lawes or above them: for many of Goddes lawes could not be kepte, but were fain to geve place unto them. This arrogancie God detested, that man should so advance his lawes, to make them equal with Gods lawes, wherin the true honouring and right worshipping of God standeth, & to make his lawes for them to be omitted. God hath appointed his lawes, wherby his pleasure is to be honoured. His pleasure is also that all mannes lawes beyng not contrary to his lawes, shuld be obeyed & kept, as good and necessarye for every common weale, but not as thynges wherein principally his honor resteth. And all mans lawes either made, should be made to conforme them selfe better to Gods lawes, that consequently God might be the better honoured by them. Howbeit the Scribes and Pharisees were not contented with Gods lawes, but added of them selves many traditions, and ceremonies, and would not have them called by the name of other mennes traditions, but called them holy and godly traditions. And not only for a time they were not only for a time a true worshipping of God as Goddes lawes be (as some) but also to be the more right honouring of God, to the which (as they supposed) Gods lawes should geve place. And for this cause they came to Christ hemmyng him in, saying: Why

Holy tradicions wer esteemed as Gods lawes.

Luke. vi.

Holy tradicions wer estemed as Gods lawes.

tradicions, whiche men esteme so high, be abhominacion befoze God. Foz cõmonly of suche tradicions, foloweth the transgression of Goddes cõmaundementes: and a moze deuocion in the obseruyng of suche thinges, & a greater conscience in breakyng of them, then of the cõmaundementes of God. As the Scribes & Phariseis so superstitiously & scrupulously kept the Sabboth, that they were offended with Christ, because he healed sicke men: & with his Apostles, because they beyng soze hungrye, gathered the eares of corne to eat, vpõ that day. And because his disciples washed not they? hãdes so ofte as the tradicions required, the Scribes & Phariseys quarelled with Christ, saiyng: Why do thy disciples breake the tradicions of the seniours? But Christ obiected against them, that they foz to obserue they? owne tradicõs, did teache men to breake the very commaundementes of God. Foz they taught the people suche deuocion, þ they offered they? goddes into the treasure house of the temple, vnder the pretẽce of Gods honoz: leuyng they? fathers & mothers (to whõ they wer chiefly bound) vnholpen. And so they brake the cõmaundemẽtes of god, to kepe they? owne tradicions. They esteemed moze an othe, made by the golde oz oblacion in the tẽple, than an othe made in the name of God himself, oz of the tẽple. They wer moze studious to pay they? tithes of small thynges, then to do the greatter thinges cõmaunded of God: as wozkes of mercy,

Holynes of mãnes deuise is commonly occasion that God is offended. Math. 15.

cy, or to do iustice, or to deale sincerely, vprightly, and faythfully with God & man (those thyngs Christ ought to be done, & thother not omitted) And to be short, they were so blynd in iudgement, that they stumbled at a strawe, & leaped ouer a blocke: they would, as it were nitely take a flye out of they? cup, & drinke downe a whole camel. And therfore Christ calles them blynde guides, warnyng his disciples fro tyme to tyme, to eschewe they? doctrine. For although they seemed to the worlde to be most perfite men, both in liuyng & teaching, yet were they? life but hypocrisie, & they? doctrine but false lessons, mixt with superstition, Idolatry, & pley aforne iudgement: setting vp the traditions & ordinaunces of man, in the steede of Gods lawes & commaundements.

Matth. 23.

This haue you hearde, how euer the people fro the beginnyng vntill Christs tyme, haue euer redy to fal fro the commaundements of God, and to take other meanes to please & serue him, after & deuises of their owne hedes: & how they erred in they? owne opinions, as high & aboue Gods lawes: whereof which hath happened also among vs (the pleasure is to be lamented) no lesse then it did among the Iewes: for when by the true preaching of the Gospell, we had learned by the writyngs of them that diligently sought to haue purified Gods holy worde, and to haue restored the sincere & true vnderstandyng of it vnto vs: we fell by & by into the like errour, that we thought our selues iustified by our workes, & by our owne merites, & by our owne satisfactions, & by our owne deedes done vnto God. Which errour is not yet cleane rooted out of our hartes, but remayneth in many of vs vntill this day. For we be all naturally geuen to thinke, that we please God by our workes, & that we deserue heauen by our owne merites. Which is a most pernicious opinion, & ful of all vngodlynes. For it robbeth Christ of his honour, & geueth it to our selues. It maketh vs to be proude of our owne workes, & to despise other men. It is the ground of all hypocrisie, & of all superstition. It is the cause of all wicked religion, & of all false worshippyng of God. It is the mother of all errours in the Church of God. It is the nurse of all heresies. It is the very enemy of the crosse of Christ. It is the very subuerter of the true faith of Christ. It is the very ouerthrower of the true iudgement of learning. To put away therefore this pernicious opinion of deseruyng by our workes, & to attribute

God, doth not see and lament to haue entred into Thristes religion, suche false doctrine, superstition, Idolatry, hipocrisie, & other enormities and abuses: so as by lytel and lytel through the sower leuen therof, the swete bread of Gods holy worde hath been muche hindred and layed apart. Neuer had the Iewes in their most blindnes, so many pilgrimages vnto Images, nor vsed so muche kneelyng, kissyng, and cēlyng of them, as hath bene vsed in our tyme. Sectes & faineo religions, wer neither the .ix. part so many emong the Iewes, nor more superstitiously and vngodly abused, thē of late daies that haue bene emong vs: whiche sectes & religions, had so many hypocriticall workes in their state of religion (as they arrogātly named it) that their lampes (as they sayd) ranne alwaies ouer: able to satisfie, not onely for their owne synnes, but also for al other their benefactours, brothers, & sisters of their religiō, as most vngodly & craftely they had persuaded the multitude of ignorant people: keping in diuers places, as it were martes or marketes of merites, beyng full of their holy reliques, images, shrines & workes of supererogacion, redy to be sold. And al thinges whiche they had, wer called holy: holy coules, holy gyrdles, holy pardoned beades, holy shoes, holy rules, & al ful of holines. And what thing can be more folishe, more superstitious & vngodly, then that men & women & children, should weare a friers coat to deliuer thē frō agues & pesti-

Sectes & religions emōg cristen men

pesti-

pestilence: or when they dye, or when they be buried, cause it to be cast vpō thē, in hope therby to be saued. Which superstitiō, although (thākes be to God) it hath been litel vsed in this realme, yet in diuers other realmes, it hath bene & yet is vsed, among many, both lerned & vnlearned. But to passe ouer ỹ innumerable superstitiousnes, that hath bene in straūge apparel, in silēce, in dormitory, in cloyster, in chapter, in choice of meates & in drinkes, and suche like thinges: let vs consider, what enormities and abuses haue bene in the thre chief principal poinctes, whiche they called the thre essentialles of religion: that is to say, obedience, chastitie, & wylful pouertie.

The thre chiefe vowes of religion.

Fyrst, vnder pretēce of obedience to their father in religion (which obedience they made thē selues) they were exempted by their rules & canons, from the obedience of their natural father and mother, & from the obedience of emperour and kyng, and all temporal power: vnto whō of very duety by Gods lawes, they wer bound to obey. And to the professiō of their obedience not due, was ỹ renunciatiō of their due obedience. And how their professiō of chastitie was obserued, it is more honestie to passe ouer in silēce, & let ỹ world iudge of that, whiche is wel knowen, then with vnchast wordes, by expressyng of their vnchast life, to offende chast & godly eares. And as for their wilful pouertie, it was suche, that whē in possessions, Jewels, plate & riches, they wer equal or aboue marchātes, gentlemen, Barons

earles

earles and dukes, yet by this subtil sophistical terme, Propriũ in cõmuni, they deluded ỹ wozlde, persuadyng, that not withstãdyng al theyz possessions & riches, yet they obserued theyz vow, & wer in wilful pouertie. But foz al theyz riches, they might neither helpe father noz mother, noz other that wer in dede very nedy & pooze, without the licence of theyz father Abbot, Pryoz, oz warden. And yet they might take of euery mã, but they might not geue ought to any man, no not to them, whõ the lawes of God bound them to helpe. And so thzough theyz traditions & rules, the lawes of God could beare no rule with thẽ. And therfoze of them might be most euidently sayd, that, whiche Christ spake vnto the Pharisees. You breake the cõmaundementes of God, by your traditions: you honoz God with your lippes, but your hartes be farre frõ him. And the lõger praiers they vsed by day & by night, vnder pretẽce of farre holines, to get the fauor of widowes and other simple soules, therby they might sing trentals & seruice for theyz benefactoures & frẽdes, & admit them to theyz fraternitie, more truly is he called of them the father of the

Math. xv.

Math. xxiii.

Wo be to you Scribes & Pharisees hypocrites, foz you go about by sea & by land, to make one nouice & newe brother: & when they be admitted of your sect, you make them

Other deuises and superstitions.

ter, palmes, candels, lyze, and luche other: of lu-
perfitious fastynges, of fraternities, of pardõs,
with luche like marchaundise: whiche wer so eſte-
med and abused to the great preiudice of goddes
glozy, & commaundementes, ether that were made
moost high and moſt holy thynges, wherby to at-
tayne to the eternal life, oz remiſſion of synne. Yea
also vaine inuentions, vnfruitfull ceremonies, &
vngodly lawes, decrees, and counſels of Rome,
were in luche wyſe aſſumed, that nothyng was
thought cõparable in authozite, to the ſame, lear-
nyng and godlynes vnto the. So that the lawes
of Rome as they ſayd, were to be receiued of all
men, as the .iiii. Euangeliſtes: to the whiche all
lawes of pzinces muſt geue place. And the lawes
of God alſo, partly were omitted & leſſe eſteme-
med, that the ſayd lawes, decrees & counſels, with their
traditions and ceremonies, might be moze duely
obſerued, & had in greater reuerence. Thus was
the people thzough ignozance ſo blinded with ꝓ
goodly ſhewe and apparaunce of theſe thynges,
that they thought the obſeruyng of them to be a
moze holynes, a moze perfite ſeruice & honozyng
of God, and moze pleaſyng to God, then the kee-
pyng of Gods commaundementes, ſuche hath
bene the cozrupt [illegible] of mans nature, ſuperſti-
cioſly geuen to [illegible] the worſhyppyng of God,
of his owne head, and then to haue moze affecti-
and deuocion to obſerue that, then to leaue the
Gods holy commaundementes, and to kepe the.
And further more to take Gods cõmaundemẽts

Decrees and decretals.

for mens cõmaundementes, & mens cõmaundementes for Gods cõmaundementes, pea and for the highest, & most perfite and holy of all Gods cõmaundementes, And so was all confused, that scant wel lerned men (& but a smal number of that) knew, or at the last howl howre, (in many a thyng) the truth, to seperate Gods cõmaundementes, from the cõmaundementes of men: wherupon did growe muche errour, superstition, ydolatrye, hatyng, persecution, iudgement, great contencion with all long only lerning.

Wherfore, as you beare any zeale to the right and pure honouryng of God, as ye have any regarde to your owne soules, and to the life that is to come, (whiche is both without ende, and without rest, and ever more fulnes of all thyng, to reade in the holye scripture moste diligently therin, (whiche lyght if you shall do, & with all your endeuour applie your selues to fulfyll the same, ye shall have an assured faith in God, and certayne token, whereby ye may know him, & be sure in your conscience, that ye do please him, & walke in perfectnes and righteousnes before him, & be sure that ye do loue him, for his sake, loue all men, frendes & foes, because they be his creatures, and ymages of God, as ye are. Be ye ready to do good vnto all men, & hurte no man. Obey all your superiours and gouernours, serue your maysters faythfully and diligentely, aswel in their absence as in their presence, not for dreade of punishment onely, but for conscience

An exhortacion to the kepyng of Gods commaundemẽtes.

A briefe rehersal of Gods commaundementes.

sake, knowyng that you are bounde so to do, by Gods commaundements. Disobey not your fathers and mothers, but honor them, helpe them, and please them to your power. Oppresse not, kill not, beat not, neither slaunder nor backbite any, but loue all men, speake well of all men, and succour euerye man as you may, yea, euen your enemies that hate you, that speake euill of you, and that do harme you. Take no [illegible], nor couet your neighbours goodes, but content your selues with that you haue, liue truely, and abhorre all lies, vse your tongues, exercise your eares and eyes conuenyently, [illegible] be not [illegible] of [illegible] to [illegible] double [illegible] of [illegible] eternall [illegible] the [illegible] the [illegible] be the [illegible] you shall [illegible] come to [illegible]

An homilie of Christian loue and Charitie.

Of all thynges that be good to be learned in Christes churche: ye shall there fynde none necessary to be knowen of you dayly called vpon then charitie: Seeke for it, aboue all vertues of vertues, for without it no

What charitie is.

Charitie is Gods

hym

him and his honor, and our whole life geuen vnto the seruice of him aboue all thinges, with him to liue and dye, and to forsake al other thynges, rather then him. For he that loueth his father or mother, sonne or doughter, house or lande, more then me (sayeth Christ) is not worthy to haue me. With al our powers, that is to say, that with our handes and feete, with oure eyes and eares, our mouthes and tounges, & with all other partes & powers, both of body and soule, we should be geuen to the kepyng & fulfillyng of his cõmandementes. This is the first and principal parte of charitie, but it is not the whole. For charitie is also to loue euery man, good and euil, frende and foe: And whatsoeuer cause be geuen to the contrary, yet neuertheles to beare good will & hearte vnto euery man, to vse our selues wel vnto them as wel in wordes and countenaunce, as in al our outwarde actes and dedes. For so Christ him selfe taught, and so also he persuaded in deede.

The loue of thy neighbor.

Of the loue of God he taught not in deede alone but also to a doctor of the lawe, that asked him, whiche was the greate and chiefe commaundement in the lawe? Loue thy Lord God (sayd Christ) with all thy heart, with al thy life, and with all thy minde.

Math xxii.

And of the loue that we ought to beare vnto our neighbour, he not only taught vs by precepte, as we haue heard it taught in many places: That we shal loue thy frende, and hate thy foe, but I say vnto you, loue your enemies, speake well of them that speake euil of you, and pray for them that persecute you, and do wel to them

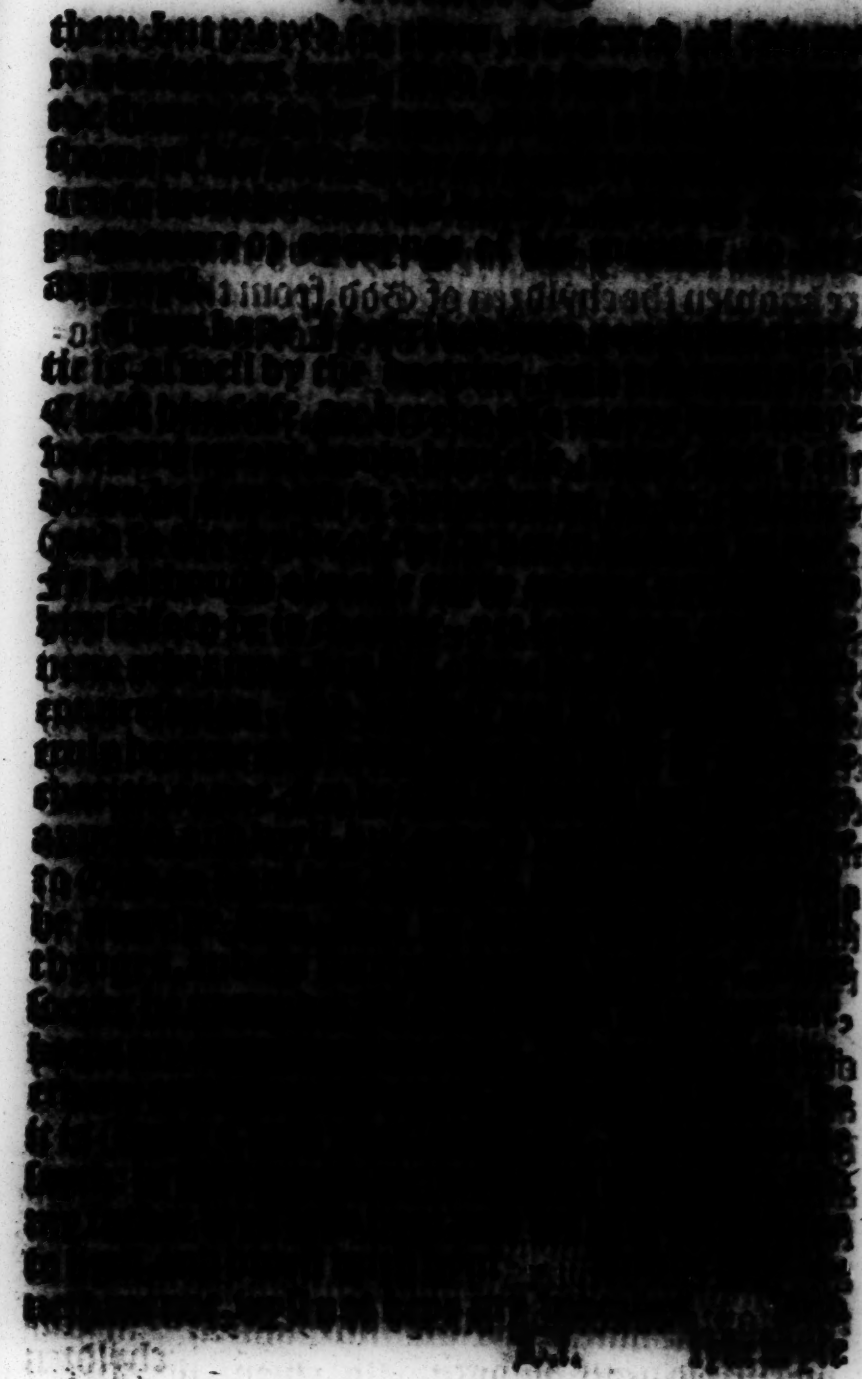
Math. v.

that

that hate you, pray for them that persecute
you, that you may be the children of your father
that is in heaven. For he maketh his sunne to rise
both upon the evil & good, and sendeth raine on
iust & unjust. For if you love them which love you,
what reward shall you have? Do not even the publi-
cans like wise? And if you salute your
brethren & kinsmen only, what
thing do you more than others? Do not the hea-
then the same also? Therefore be you perfect, even
as your father which is in heaven is perfect. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemie. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which hurt you & persecute you, that you may be the children of your father which is in heaven. For he maketh his sunne to rise on the evil & on the good, and sendeth raine on the just & unjust. For if you love them which love you, what reward have you? Do not even the publicans the same? And if you salute your brethren only, what singular thing do you? Do not even the publicans so? Be you therefore perfect, even

Heathen, and shal haue our reward with them? is to be excluded from the number of gods elete chyldren, and from his euerlastyng inheritaunce in heauen. Thus of true charitie, Christe taught that euerye man is bounde to loue god aboue all thynges, and to loue euery man, frende and foe.

And thus lykewyse he dyd vse hymselfe, exhortyng hys aduersaryes, rebukyng the faultes of hys aduersaries, and when he coulde not amende them, yet he prayed for them. Fyrst he loued god hys father aboue all thynges; so muche that he sought not his owne glory and will, but the glory and will of his father: I seeke not (saith he) myne owne will, but the will of hym that sent me. John. v. For he refused not to dye, to fulfyll his fathers will, saying: yf it maye be, let this cup of death go fro me, yet not, thy will be done and not myne. Math. xxvi. He loued also not onely his frendes, but also hys enemies, whiche in their hartes bare exceadyng great hatred agaynst hym, and in their tongues spake al euyl of hym, and in their actes and dedes pursuyed hym with all their might and power, euen vnto death. Yet all this notwithstandyng he withdrewe not hys fauour from them, but still loued the, preched vnto them, of loue reproued their false doctrine, their wicked lyuyng, and dyd good vnto them, patiently accepting whatsoeuer they spake or dyd against hym. When they gaue hym euyll wordes, he gaue none euill again, when they dyd stryke him, he dyd not smite again: And when he suffred death, he dyd not fyght with them, nor stryue with them,



lykewyse, he that beareth good harte and mynde, and vseth well his tongue and dedes, vnto euery man, frends and foes, he maye knowe thereby, that he hath charitie. And then he is sure also, that almyghtie God, taketh him for his deere beloued sonne, as sainct Iohn sayth: whereby manifestlye are knowen the chyldren of God, from the chyldren of the deuill. For whosoeuer doth not loue his brother, belongeth not vnto God.

1. Iohn. iii.

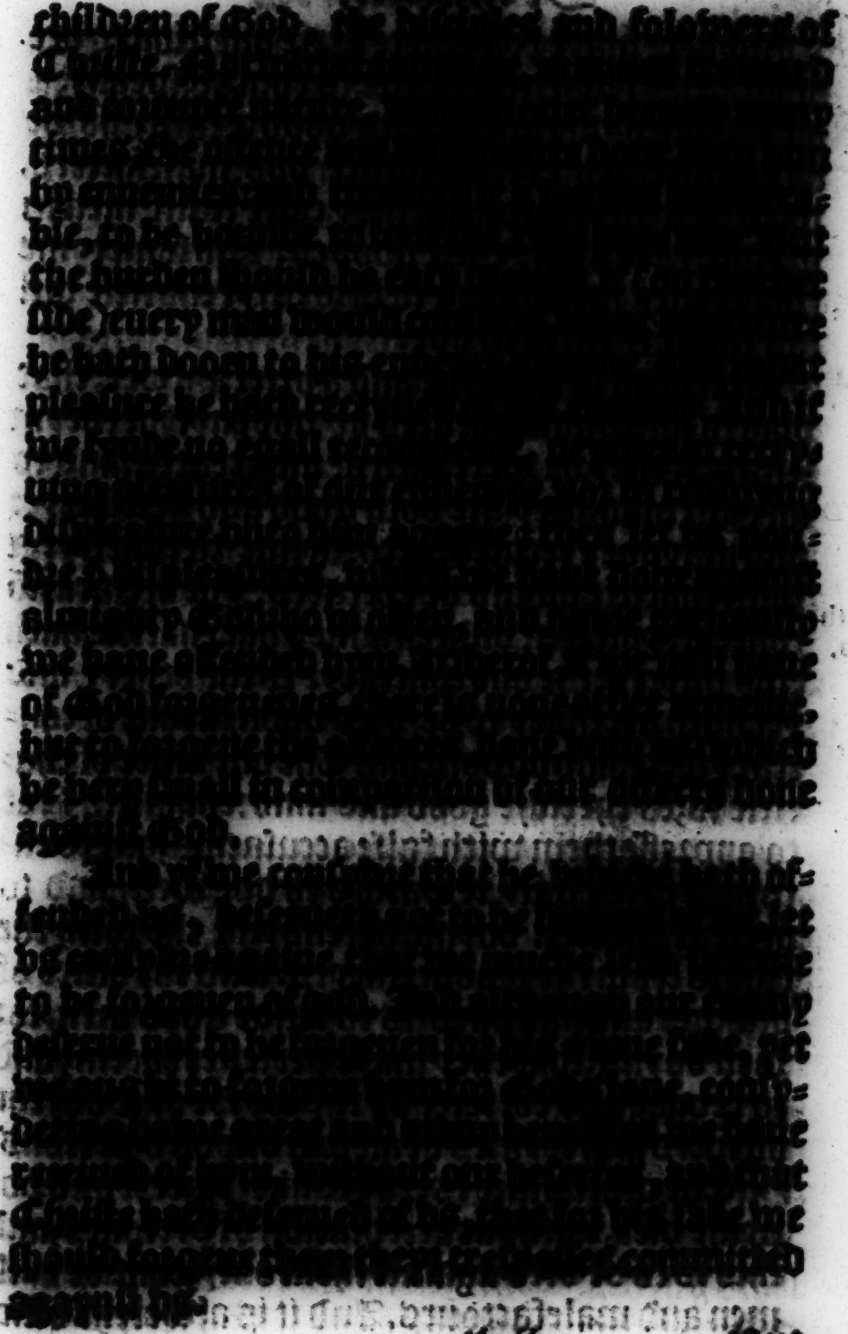
Agaynst carnal men, that wyll not forgeue theyr enmyes.

But the peruerse nature of man, corrupte with sinne, and destitute of Goddes worde and grace, thinketh it against all reason, that a man should loue his enimie, and hath many perswasions whiche induceth him to the contrarye. Against all whiche reasons, we ought aswell to heare the teachyng, as the learnyng of our louyng Sauiour, who louing vs (when we were his enimies) doth teache vs to loue our enemyes. For he hath patiently take for vs many reproches, iuffred beatyng, and moste cruell deathe. Therefore let be no excuse of hym, yf we wyll not forgeue our enemyes (sayeth sainct Peter) suffered for vs, leauyng vs an exaple that we should folowe hym.

1. Petri. ii.

Furthermore we muste confydre that to loue oure frendes, is no more but [illegible] adulterers, homicides, and all wicked persones doe: in so muche, that Iewes, Turkes, Sarasins and all brute beastes, doe loue them that be theyr frendes, of whome they haue theyr liuynges, or any other benefyttes. But to loue enemyes, as the proper condicion onelye of them, that be the

chyldren



But here maye ryse a mere clarke question to bee dissolued. If charitie require to punish, because it do well vnto euery man both good & euill, howe es magistrates exercise iustice vpo malefactors, with charitie, seyng that they cause euill men to syffer, take away their goodes, and sometyme their liues, contrary to lawes. If charitie will not suffer them so to doe.

Hereunto is a playne and a direct answer, that plages and punishmentes be not euyll of theym selues, seyng they be not taken of innocentes: and to an euill man they are both good and necessarye: and maye be exercised accordyng to charitie, with charitie would be executed. For because wherof, you shal vnderstande, that charitie hath two offyces, the one contrarye to the other: and yet both necessary to be vsed vpon diuers & contrary sorte, and disposition. The one office of charitie is, to cherishe good and innocent men: not to oppresse them with false accusacions, but encouragge them with rewardes to doe well, and to persseuer in well doyng, defendyng them from the swoord from theyr aduersaryes. And the office of bishops and pastoures is to exhorte good men, to well doyng, that they maye persseuer therin, and to rebuke and correcte by the swoorde of God the offences and crymes of all euill disposed persones.

The other office is, to rebuke, correct and punyshe vice, without acceptacion of persones: and this is to be vsed against theym that are euill men and malefactours. And it is a verye [illegible]

Charitie hath two offices.

of

Roma. xiii.

1. Timo. v.

them. As one theefe may both robbe many men, and also make many theeues: and one seditious person may allure many, and nope a hole to ame or contrey. And suche euill persones that be so great offenders of god, & the comon weale, that ryche requireth to be cut of from the bodye of the comon weale, lest they corrupt other good & honest persones: lyke as a good surgeon cutteth away a putrified and festered membre, for loue he hath to the whole bodye, lest it infecte other membres adiacentes to it. Thus it is declared vnto you, what perfect charite Christian loue is, to plucke from vs euery vice that is offensyue vnto god (whome we be bounde to loue aboue all thinges) but also to loue our neighbours, as our selfe: as who say, if thou shalt surely haue loue from all offence of god, and all offences of men. Therfore beare well in mynde these two thinges, that by true christian charitie, god ought to be loued aboue all thinges, and all men ought to be loued, good and euyll, friendes and foes. For all suche we ought (as we may) to do good vnto: euen for good, of loue to euerage it, bycause they be good: and those that be euill, of loue, to procure their correction and reformation, that they may be thereby, either be made good men, or at the lest, that god and the common welth may be the lesse hurte and offended. And if we thus diligently our lyfe, by christian loue & charitie, then Christ doth promise, and assure vs, that he loueth vs,

that

nishment vnto hym that vnreuerently abuseth it, by swearinge, forswerynge, and blasphemie.

To the entente therefore, that this commaundement maye be the better knowen and kept, it shall be declared vnto you, bothe howe it is lawfull for Christian people to sweare: and also what peryll and daunger it is, baynlye to sweare: or to be forswoorne.

How we and in what causes it is lawfull to sweare.

First whē Judges requyre othes of the people for declaracion of the trueth, or for execucion of Justice, this maner of sweareyng is lawfull. Also when men make faythfull promyses with protestacion of the name of God, to observe couenauntes, honeste promises, statutes, lawes, and good customes, as Christian princes do in their confederacions of peace, for confirmacion of common weales: And priuat persons, promise their fidelitie in matrimonye, or one to an other in bondes and frendshyp: And all men, when they do sweare to kepe common lawes, or locall statutes, and good customes for debte ought to be had and continued amonge men: when subiectes doe sweare to be true and faythfull to theyr kynge and soueraygne lorde

lorde: And when iudges, magistrates, and officers sweare, truely to execute theyr offices: and when a man woulde absteine the vnseasonable tyme from Goddes worde (for the saluacion of the people) in open preachyng of the gospel, or in geuyng of good counsayle, principally for theyr soules health. All these maner of swearynges for causes necessary & honest, be lawfull. Also when men do sweare of custome, in communyng, byeyng and sellyng, or other dayly communication (as many be common & great swearers) suche kynde of swearyng is vngodly, vnlawfull, and prohibited by the commaundement of God. For in suche swearyng is nothyng els but takyng of Goddes holy name in vayne. And here is to be noted, that lawfull swearyng is not forbidden, but commanded of almyghtye God. For we haue examples of Christ, and godly men in holy scripture, that haue sworne vpon causes: and required others of whom they asked, to sweare by the Lorde God, and shalt sweare by his name. And almyghtye God by his Prophete Dauid saieth, all men shalbe praysed that sweare by him. Yea our sauiour Christ sweate vpon certayne occasions. And sainct Paule sweareth, and doth call God to witnesse. And Abraham required an othe of his seruaunt, and he likewise of his master, and the patriarke Iacob sware vnto Laban, and he vnto him, and the remnaunt did sweare that he would

Deut. vi.

Psal. lxiii.

Gene. xxiiii.

perfourme his maisters wyll. Abraham also beyng required, dyd sweare vnto Abimelech, the kyng of Geraris, that he should not hurt him, nor his posteritie. And so likewise did Abimelech sweare vnto Abraham. And Dauid dyd sweare to be, and continue a faythfull frende to Jonathas: & Jonathas dyd sweare to become a faythfull frende vnto Dauid.

Gene. xxi.

Also God once commaunded, that if a thyng were layde to pledge to any manne, or lefte with him to kepe, if the same thyng were stolne, or lost, that the keper thereof should be sworne before iudges, that he dyd not conuey it away, nor vsed any deceipte, in causyng the same to be conueyed awaye, by his consent or knowledge. And sainct Paule sayeth: that in all matters of controuersie betwene two persons, where as one sayeth yea, and the other nay, so as no due proofe can be had of the trueth: the ende of euery suche controuersie must be an othe, ministred by a iudge. And moreouer, God by the Prophete Hieremye sayeth: Thou shalte sweare, the Lorde liueth, in trueth, in iudgement, in righteousnes. So that who so sweareth when he is required of a iudge, let him be sure in his conscience, that his othe bee with these thre condicions, and he shall neuer nede to be conuicted of periury.

Hebre. vi.

Hiere. iiii.

What condicions a lawfull othe ought to haue.

Fyrst he that sweareth, muste sweare truely: that is, he must (secludyng all fauour and affection to the parties) haue the trueth onely before his eyes, and forloue therof, say and speake that

which

which he knoweth to be trueth, and no further. The second is: he that taketh an othe, must do it with iudgement, not rashly and vnaduisedly, but soberly, considering what an othe is.

The third is he that sweareth, muste sweare in righteousnes: that is, for the very zeale and loue which he beareth to the defence of innocencie, to the mayntenaunce of the trueth, and to righteousnes of the matter or cause, all parties laide aparte, all loue, and fauoure vnto the person, for friendeshyp or kyndred, layed aparte. Thus an othe (if it haue with it these requisites) is a part of gods glorye, whych we are commaunded to aduaunce. Why we be willed in Scripture, to sweare by the name of God.

[illegible] shall not shall sweare onelye by hys name. [illegible] shall he haue pleasure in our oathes, [illegible] he commaundeth the Iewes to offer sacrifice vnto hym, not for any [illegible] but to kepe the Iewes from committing of [illegible] forbiddeth the commaundyng vs to sweare by hys holy name, doeth not forbyd it, [illegible] teth in sweareng, but he forbiddeth all meanes to gyue his glory to any creature, [illegible] nen, pearthe, or heauen. [illegible] thes lawfull, are commaunded of God, [illegible] of Patriarches, [illegible] and of hys Apostle Paule. [illegible] people muste obeyne lawfull others, [illegible] lye and necessarie. For by lawfull [illegible] couenauntes confyrmed by othes, [illegible] theyr commercie are confirmed in common [illegible] Lawfull othes ought lawfully to be vsed, made and obserued.

quillity and peace. By holy promises, with attestacion of gods name, we be made lyuely membres of Christ: when we professe his religion, receiuing the Sacrament of baptisme. By like holy promise, the Sacrament of matrimony knytteth man and wyfe, in perpetuall loue: that they desyre not to be separated, for any displeasure or aduersitie, that shall after happen.

By lawfull othes, whiche kynges, princes iudges, and magistrates doe sweare, commune lawes are kepte inuiolate, Justice is indifferētly ministred, innocent persones, orphanes, woydowes, and poore men, are defended from murtherers, oppressours, and theues, that they suffer no wrong, nor take any harm. By lawful othes, mutuall societie, amitie, and good order is kept continually in al communalties, as boroughes cyties, townes, and villages. And by lawfull othes, malefactoures are searched oute, wronge doers are punyshed, and they whiche sustaine wronge, are restored to their ryghte. Therfore lawfull swearynge cannot be euyl, whiche byngeth vnto vs, so many godlye, good, and necessarie commodities. Wherfore when Christ so earnestly forbad swearyng, it may not be so vnderstanded, as thoughe he dyd forbyd all maner of othes, but he forbyddeth all vayne swearynge, and forswearyng, both by God and hys creatures: as the common vse of swering in bying, selling, and in our daily communicacion: to thentent euerye christian mans worde, shoulde be as well

Against swearynge forbidden.

well regarded in suche maters, as yf he shoulde confirme his communicacion with an othe. For euery Cristen mannes worde (sayth Saynct Hyerome) shoulde be so true, that it shoulde be regarded as an othe. And Cryste himself meanyng the same, sayth: It is not conuenient to swearre: For what nedeth vs to swearre, when it is not lawfull for one of vs, to make a lye here after?

Peraduenture some wyll saye: I am compelled to swearre, for els meane that doe commen with me, or do bye or selle with me, wyll not beleue me. To this answereth Saynct Cryste himself, that he that thus sayeth, shewe hymself to be an vniuste, and a deceytfull persone: for yf he were a trustie manne, and hys dedes coulde agree with his wordes, he shoulde not nede to swearre at all. For he that vseth truthe and playnesse in hys bargayning and communicacion, he shall haue no nede by suche dayne swearyng, to bryng him selfe in credence with his neyghbours: nor his neyghbours wyll not mistrust his sayinges. And yf his credence be so muche lost in dede, that he thynketh no man wyll beleue hym without he swearre, than he maye wel thynke, his credence is cleane gone. For truthe it is (as Theophrastus writeth) that no man is lesse credited, than he that vseth muche to swearre: And also saythe God by the wise man sayeth: that man whiche sweareth muche, shall be full of synne, and the scourge of God, shall not departe from his house.

But here some men wyll saye, for exclusyng Eccle. xxiii.

of theyr manye othes in theyr daylye talke, why shoulde I not sweare, when I sweare trewlye: To suche menne it maye be sayde: that thoughe they sweare trewly, yet in swearyng often vnaduisedly, for trifles, without necessitie, and when they shoulde not sweare, they be not without faulte: but do take goddes mooste holye name in vayne. Muche more vngodlye and vnwyse men are they, that abuse goddes moste holy name, not onely in dyeng and settyng of small thynges daylye in al places: but also in eating, drinking, playing, commonyng, and reasonyng: as yf none of these thynges myght be done, except in doyng of them, the moste holy name of god be commonlye vsed and abused, baylye and vnreuerentlye talked of, sworne by and for swoorne: to the breaking of Goddes commaundement, and procurement of his indignacion. And aswel they vse the name of God in vayne, that by an othe make lawefull promyses of good and honeste thynges, and performe them not: as they which do promise euel and vnlawful thinges, & do performe the same.

Lawfull othes & promises would be better regarded.

Of suche mē that regarde not theyr godly promises confirmed by an othe, but wittingly and wilfully breaketh them, we do read in holy scripture, two notable punishmētes. First Josue and the people of Israel, made a leage and faythfull promise of perpetuall amitie and frendship with the Gabaonites: notwithstandynge, afterward in the dayes of wycked Saul, many of these Gabaonites were murdered, contrarye to the sayde

faythfull

faythfull promes made. Wherwith almyghtye God was so sore displeased, that he sente an vniuersall famyn vpon the whole countrye: whiche continued by the space of three yeares. And God woulde not withdrawe his punishmente, vntyll the sayde offence was reuenged by the deathe of seuen sonnes, or nere kynsmen of kynge Saul.

Also, where as Sedechias, kyng of Hierusalem, had promised fidelitie to the kynge of Chaldea: afterward when Sedechias, contrary to his othe and allegeaunce, dyd rebell agaynst kyng Nabugodonosor: this heathen kynge, by Gods permission, inuadyng the lande of Iewrye, and besyegeing the citie of Hierusalem, compelled the sayde kyng Sedechias to flee, and in fleyng, toke hym prysoner, slewe his sonnes before his face, and put oute bothe his eyes: and byndyng him with chaynes, ledde hym prysoner miserablye into Babylon. 4. Reg. xl.

Thus doth God shewe plainlye, how muche he abhorreth the workers of wicked promises confirmed by an othe made in his name. And of them, that make wicked promises by an othe, and breakers of the same, we haue example in the scripture, chiefly of Herode, of whom I haue spoken before. Herode promised by an othe, vnto his mayde, whatsoeuer she would aske, to geue vnto her, what soeuer she would aske: whan she was instructed before, of her wicked mother, she asked the head of Iohn Baptiste. Herode, as he stode a wicked othe, so he more wickedly performed

Vnlawfull othes & promises are not to be kept.

Math. xiii.

med

ned the same, and cruelly slewe the moost holye Prophete. Lykewyse dyd the malicious Jewes make an othe, cursyng them selues, if they dyd either eat or drynke, vntyl they had slayne saynct Paule. And Jephthah, when God had geuen to him victory of the childzen of Ammon: promised of a foliſhe deuocion vnto God, to offre for a sacrifice vnto him, that person, whiche of his owne house, ſhould firſt mete with him after his returne home. By force of whiche fonde and vnaduiſed othe, he did slay his owne, & onely daughter, whiche came out of his house, with myrth & ioye, to welcome him home. Thus the promise, whiche he made moſt foliſhely to God, agaynſt Gods eternal wyll, and the lawe of nature, moſt cruelly he performed: ſo committyng agaynſt God, double offence. Therfore, whosoeuer maketh any promise, bindyng him ſelfe there vnto by an othe, let him forſee, that the thyng whiche he promyſeth, be good, honeſt, and not agaynſt the commaundement of God, and that it be in his owne power, to perfourme it iuſtly. And ſuche good promiſes muſt all menne kepe euermore aſſuredly. But if a man at any tyme ſhall either of ignorance, or of malice, promiſe and ſweare to do any thyng, whiche is eyther agaynſt the lawe of almighty God, or not in his power to perfourme: let him take it, for an vnlawfull and vngodly othe.

Actes. xxiii. Iudi. xi.

Agaynſt periury.

Now ſome thyng to ſpeake of periurye, to thentent you ſhould know, howe great and grenous

nouns an offence agaynste Goddes ꝓpfitt ꝓcla-
mac̃ons: I wyll that ye vse no othe in to make
othe before a iudge, vpon a boke. Fyrste, when
they lay̆nge theyr handes vpon the Crosse of
do thereto reuerently to entende, and to make a ꝓ-
ꝓfitable ꝓfessyon of thynges, wherevnto they
ged, and thus to let fourth saynge the wordes,
doyng reuerly, for fauour, loue, hyede, nor
of any person, as God maye helpe them; and the
holy contentes of that boke. They
that in that boke is contayned, godly
ruerly: his and his holy and euerlastyng
by the haue forgeuenes of their synnes, be made
inheritors of heauen, to lyue for euer
angels and his saynctes, in ioye and
In the Gospell boke is contayned also,
terrible threatnes to obstinate synners,
will not amende theyr lyues, nor beleue the
God his holy worde, and the euerlastyng payne
prepared in hell for ydolatours, hypocrites,
false and hayne louers, for periured men,
false witnes bearers, for false condemners of
nocent and giltles men, and for them,
fauour, by reason of the crimes of malefactours,
they ought not be punyshed. Also
euerlastyngly for euermore with
Kyng of glory Christ Iesu, there
mercie, goodnes, and swetnes of
sauiour Christes natiuitie, lyfe, passion, deathe,
resurrection, and ascension. They
geitnes of synnes, promysed to all penitent

ners, the ioyes of heauen, the companie with aungels and sainctes for euer. All whiche benefytes and comfortes, are promised vnto true Christian persones, in the Gospell. And they, so beynge forsworne vpon the gospell: do betake them selues to the deuylles seruice, the Mayster of all lyes, falshed, deceyte & periury, prouokynge the great indignacion, and curse of God, agaynste them in this lyfe, and the terrible wrath and iudgement of oure sauiour Christe, at the great days of the last iudgement: when he shall iustly iudge, both the quicke and the dead, accordynge to theyr workes. For whosoeuer forsaketh the truth, for loue or displeasure of any man, or for lucre and profit to him selfe, doth forsake Christ, and with Iudas betrayeth him.

Though peraduenture escape here vnspied and vnpunished, it shall not doe so euer.

And although suche periured mennes falsehode, be nowe kepte secrete, yet it shall be opened at the last day, when the secretes of all mens hartes, shal be manifest to all the worlde. And then the trueth shall appeare, and accuse theym: and theyr owne conscience, with all the blessed company of heauen, shall beare witnes trulye agaynste them. And Christ the righteouse iudge, shall then iustlye condempne them to euerlastinge shame & deathe. This sinne of periury, almyghty God by the prophet Malachie, doth threaten to punyshe sore, saying vnto the Iewes: I will come to you in iudgement, and I will be a swifte witnes, and a sharpe Iudge vpon sorcerers, aduulterers, and periured persones. Which thynge the prophet

Malac. iii.

zacharie. v.

zacharie

zacharie, god declareth in a vision, wherein the
prophet sawe a booke flying, which was twenty
cubites long, and ten cubites brode, god saying
then unto him. This is the curse, that shall go
forth upon the face of the earthe, for [illegible]
faise swearyng, and periury. And it shall enter
entre into the house of the faise man, and into the
house of the periured man, and it shall remayne
in the middest of the house, and consume it, the
tymbre, and stones of his house. Thus you see
howe muche god doth hate periury, & howe pu-
nishment God hath prepared for faise swearers,
and periured persones.

Thus you haue heard, howe, and in what
causes it is lawfull for a Christian man to sweare.
Ye haue heard, what properties, and condicions is
lawfull in the same: and also howe such lawe-
full othes are both godly, and necessary to be ob-
serued. Ye haue heard: that it is not lawefull to
sweare vainly (that is) other wayes, then in such
causes, and after such sort as is declared. And fi-
nally, ye haue heard howe damnable a thynge it
is, eyther to forsweare our selfe, or to kepe an vn-
lawfull and vnadui sed othe. Wherefore let vs ear-
nestly call for grace, that all vayne sweareinge and
periury set apart, we may onely vse suche othes,
as be lawfull and godly. And that we may truly,
without al fraud, obserue the same: according
to goddes will and pleasure. To whome
with the sonne & holy goost, be al ho-
nour and glory. Amen.

A sermon, how daungerous a thing it is, to decline from God.

Eccle.x.

Of oure goyng from God, the wyseman sayeth, that pryde was the fyrst begynning: for by it mannes harte was turned from god his maker. For pryde (sayth he) is the fountayn of all synne: he that hath it, shall be full of curlynges, and at the ende, it shall ouerthrowe hym.

Osee.v.

And, as by pryde and sinne, we go from God, so shall god, and all goodnesse with him, go from vs. And the prophet Osee doth playnly affirme, that they, whiche go awaye styl from god, by vicious lyuinge, and yet woulde go aboute to pacifie him otherwise, by sacrifice, and entertain him thereby, they labour in vayne. For notwithstandyng all theyr sacrifice, yet he goeth styll awaye from them. For so muche (sayeth the prophet) as they do not apply theyr mynde, to returne to God although they go aboute with whole flockes and heardes, to seke the lorde, yet they shall not fynde hym, for he is gone awaye from them.

But as touchinge oure turning to god, or from god: you shall understande, that it maye be done diuerse wayes. Some tymes directlye, by ydolatry, as Israel and Juda than did. Some tymes men go from god, by lacke of faythe, and mistrustynge of god: Wherof Esaye speaketh in thys

wyse

[illegible] Esai. xxxi.

[illegible]

[illegible]

[illegible]

they neuer knewe: and theyr lande lyeth made desolate. And to be shorte, all they that maye not abyde the worde of god, but folowing the perturbations, and stubbernes of theyr owne hartes, goo backwarde and not forwarde, (as it is sayde in Hieremye) they goe and turne awaye from god. So much that Origene saith. He that with myght, with study, with dedes, with thought and care, applyeth hym selfe to gods worde, and thinketh vpon his lawes day and night, geueth hym selfe wholy to god, and in his preceptes and commaundemētes is exercised: this is he, that is turned to god. And on the other parte he sayth. Whosoeuer is occupied with fables and tales, when the worde of god is reherced: he is turned from god. Whosoeuer in tyme of readinge goddes worde, is carefull in his mynde of worldlye busynes, of money, or of lucre: he is turned from God. Whosoeuer is intangled with the cares of possessions, fylled with couetousnesse of ryches, whosoeuer studieth for the glory and honour of this worlde, he is turned from god. So that after his mynde whosoeuer hath not a special mynde to the thyng that is comaunded, or taughte of god: he that doth not listen vnto it, imbrase and print it in his hart, to the intent that he may duely fashion his lyfe thereafter: he is playnlye turned from God, although he do other thynges, of his owne deuocion and minde, whiche to him semeth better and more to goddes honor. Whiche thinge to be true, we be taught and admonyshed in the holye

Hierem. vii.

Orige. super Exod. ho. xii.

scripture

1. Reg. 13.

muche as thou hast caste awaye the worde of the Lord, he hath cast awaye the, that thou shoulde not be kyng.

The turning of god from man.

By all these examples of holye scripture, we maye knowe, that as we forsake God: so doth he euer forsake vs: and that inuisible [illegible] consequently, and necessarily followe thereon, a man may easely conceyue by the terrible threatnynges of God. And although he comprise not all the sayde miseries to the vttermost, beyng so great that it passeth any mannes capacytie, to [illegible] sufficiently to consider the same: yet he shall neuer perceyue so muche thereof, that yours hartes be not more then stony, or harder then the Adamante, he shall feare, tremble and quake, to call the same to his remembraunce.

Fyue the displeasure of God towardes vs is commonly expressed in the scripture, by these two thynges: by the wayne his fearfull countenaunce vpon vs, and by turnynge his face or withdrawynge it from vs. By the wayne his pleasaunt countenaunce, is signified his great loue: but by turnyng his face, or withdrawynge thereof, is many tymes more signified: that is to saye, that he vtterly forsaketh vs, and geueth vs ouer. The vsed significacions be taken of the properties of mens maners. For men towardes them, whome they fauour, commonly beare a good, a cheerful, and a louyng countenaunce, so that by the face or countenaunce of a man, it doeth commonly appere, what wyll or mynde he beareth towardes other. And

when

payes for the greate loue he bare vnto vs, deliuered his owne sonne to suffer deathe, that we by his death, might be deliuered from death, and be restored to the lyfe eternall; euermore to dwelle with him, & to be partakers, and inheritors with him, of his euerlastinge glorye, and kyngdome of heauen: To againe, that we for our parte should walke in a Godlye lyfe, as beseemeth his children to do. And yf thys will not serue, but wil be remayne disobedient to his worde and holy spirite, knowyng him, not louyng him, [illegible] nor putting oure whole truste and confidence in him: and on the other syde, to ouse vngodlines behauinge vs vncharitablye, by [illegible], enuye, malice, or by committinge murder, adultery, gluttony, deceyte, lying, [illegible], or other like detestable workes, and [illegible]: then he threteneth vs by terrible denunciations, swearyng in greate anger, that whosoeuer doeth these workes, shall neuer enter into his rest, which is the kyngdome of heauen.

Now, yf this gentle admonycion and communycion together, do not serue, then God wil shewe his terrible countenaunce vpon vs: he will powre intollerable plages vpon our heades, and after he will take away from vs, all his ayde and assistence, whereby before he did defende vs from all suche maner of calamitie: as the Euangelicall prophet Esaye, agreyng with Christes parable, doeth teache vs, sayinge: that God had made a goodly vyneyarde, for his beloued cyprian, he

Esa. v.

Math. xxi.

hedged

cleane ouergo we vs, fulfocate, strangle, and vt-
terly destroye vs. But they that in this worlde
liue not after god (but after theyr owne carnall li-
bertie) perceyue not this great wrath of god, re-
wardes them, that he loyketh not to gyue ouer be-
ny more about them, that he destroyeth them alto-
euē to them selues. But they take this to great
benefit of god, to haue al at theyr owne desyre:
and so they lyue, as carnall libertie were the true
libertie of the gospell. But god hateth good peo-
ple, that euer he shoulde destroye them. For
although god suffer sometimes the wicked to pro-
theyr pleasure in this worlde, yet the ende of the
godly lyuinge, is at length eternall destruction.

Nume. xi. The murmuringe Israelytes, had that they
longed for: they had quayles, but
they were wrath of them. But
thē of, they were meate and
whyles the meat was in their mouthes
of God lighted vpon them, and
dyed. So, yf we lyue ungodlye, and
reth vs to folowe our owne wyues
owne delytes and pleasures; and
not with some plage, it is no doubte,
moste vtterly displeased with vs?
it be longe or he lloyke, yet shall
strycketh suche persons, he
for euer! So, that when he
when he ceaseth to afflicte vs, to
vs, and suffereth vs to runne
all vngodlynesse, and pleasures

that

Psalm. c
Psalm. xxvi.

Psalm cxii.

be in from whom we shall departe, but stedfast that
tyme, and as longe as we so do, we shall abyde
moue vs to reyse vpon vs, which all ouer harte,
that we may not be brought into that state, into
the daungers we so fearfully stand
vnder all, not longe
any harte
which
For what deadly griefe may it vnto suppose it
is, to be vnder the wrath of God, to be forsaken
of hym, to haue his holye spirite, the author of all
goodnes, to be
so vile a
no better
to hell. For not
shewe, that vpon
any persecution,
place, to
same, which
so forsake hym, be fruitfull hearers, but shall
not onely
thornes,
fulnes of
delyte, and be
they shall not reyne vpon it, whereby is signified
the fearefulnes of hys holye worde, which
Paule
and scattering, meaninge that he will take
waye from them
of his kingdome, they shall be no longer guyded
ned by his holye spirite, they shall be forsaken of

the

counsayle and comfort (if [illegible]

although

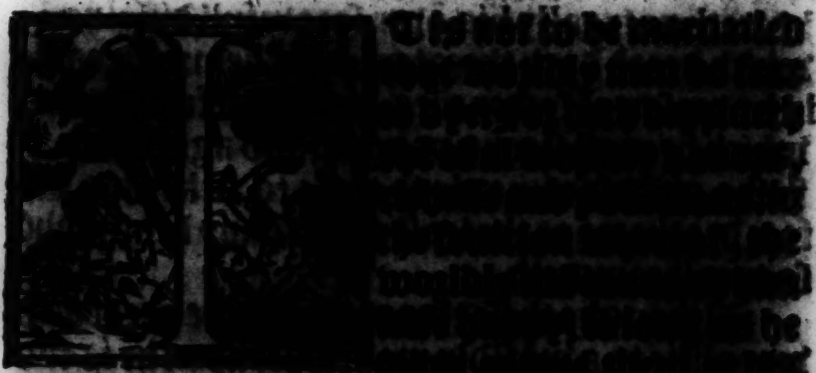
Agaynst dis-
peracion.

Agaynst pre-
sumpcion.

[illegible] damnacion to be [illegible]
and euel doers: as [illegible]
tarying in synne and [illegible]
beleue god to be true in [illegible]
And the [illegible]
nyng, [illegible]
mercy and [illegible]
beyng in [illegible]
stubbernes, [illegible]
cion of god. [illegible]
certifie them, [illegible]
of goddes mercye. [illegible], so doeth
God styll wayte and [illegible] his mercye
frō them: [illegible]
at lēgthe, that he [illegible] many tymes folowyng. For as Paule sayd
thus. When they shall saye it is peace, there is no
daunger: then shall sodayne Destruction come vp-
pon them.

Let vs beware therefore of suche naughtie
boldenes to sinne, for God whiche hath promised
his mercye to them that be truely repentaunte (al-
thoughe it be at the latter ende) hath not promy-
sed to the presumpteuous sinner, eyther that he shal
haue longe lyfe, or that he shall haue true repen-
taunce at his laste ende. But for that purpose hathe
he made euery mannes death vncertayne, that he
shoulde not putte his hope in the ende, and in the
meane season (to Goddes hyghe displeasure) lyue
vngodly. Wherefore, let vs all folowe the coun-
sayle of the wyseman: Let vs make no tarying

to turne vnto the Lorde: Lette vs not putte of
from daye to daye, for sodaynlye shall hys wrathe
come: and in tyme of vengeaunce, he shall destroye
the wycked. Let vs therfore turne our synnes, and
when we turne, let vs praye to God, as Osee tea-
Osee. xiiii. cheth, saying. Forgeue vs all our synnes, receyue
vs graciously. And yf we returne to hym with an
humble and a very penitent harte, he will receyue
vs to his fauoure and grace for his holy names
sake, for his promises sake, for his truth and
mercy sake, promised to al faythful belee-
uers in Iesus Christe his onelyna-
turall sonne. To whome the onely
sauiour of the worlde, with the
father and the holy ghost,
be al honour, glory, and
power, worlde with-
out ende. A-
men.



Eccle. xli.

pouertie, sickenes, or some other aduersitie. Yet they do feare death, partly, because the flesshe abhorreth naturally his own sorowfull dissolucio, which death doth threaten vnto them: and partly by reason of sycheneles, and paineful diseases which be most strong pangers, and agentes in the flesshe, and vse comonly to come to sicke men before death, or at the least accompany death whē soeuer it commeth.

Although these two causes seme great and weyghtie to a worldly man, wherupon he is moued to feare death, yet ther is another cause much greater then anye of these afore rehearsed: For whiche in dede he hath iust cause to feare death. And that is the state and condicion wherunto at the last end, death bringeth al them ye haue their hartes fixed vpon this world, without repētāce and amendement. This state and cōdicio is called the second death, which vnto all sinners shall ensue, after this bodely death. And this is that death whiche in dede ought to be feared and feared, for it is the euerlastyng losse without remedy, of the grace and fauour of God: and of euerlastyng ioye, pleasure and felicitie. And it is not onely the losse for euer of all these eternall pleasures, but also it is the cōsumpcion both of body and soule (without euer appellacion, or hope of redempcion) vnto euerlastyng payne in hell. Vnto this state death sent the vnmercyfull and vngodly riche man, that Luke speaketh of in his gospell. Who lyuyng in al wealth and plea-

Luke xvi.

sure

sure in this worlde, and

ly with Dauid here, and

pared vnto Lazar,

miserable

vpon

Lazarus

wherin sens Lazarus

Angels, vnto

rest, perdure, and

eternal rome

ying in

ning of the

the flames of fyre,

this place,

this worlde

that in this

vnchangeable

out

fyre

rest

then

The first.

The second.

The third.

seuen

that

that

ful

men

But

of the

of bodye and soule,

after that

sures of this present life.

For these causes be al mortal men (which be geuen to the loue of this world) both in feare and state of death, through sinne (as the holy apostle saith) so lõg as they lyue here in this world. But (euerlasting thãkes be to almighty god for euer) there is neuer one of all these causes, no nor yet they altogether, ỹ can make a true christen man afraid to dye (which is the very mẽber of Christ, the tẽple of the holy ghost, the sonne of God, and ỹ very inheritor of the euerlasting kyngdome of heauẽ) but plainly contrary, he conceyueth great & many causes, vndoubtedly grounded vppon the infallible and euerlasting truthe of the word of god, which moue hym not onely to put away ỹ feare of bodely death, but also for the manyfolde benefites and singuler cõmodities (which ensue vnto euery faithful person by reason of ỹ same) to wyshe, desyre, and long hartily for it. For death shalbe to him no death at all, but a very deliuerance from death, from al paines, feares, and sorowes, miseries, and to[illegible] of this world and the very entry into rest, and ỹ [illegible] euerlasting ioye, [illegible] so great, that neither eare is able to [illegible] neither eye to see, nor [illegible] any earthly mãnes [illegible] ceding great benefites [illegible] auẽly father, by his [illegible] his sõne Jesus Christ, [illegible] prepared for them, that [illegible]

Hebr. ii.

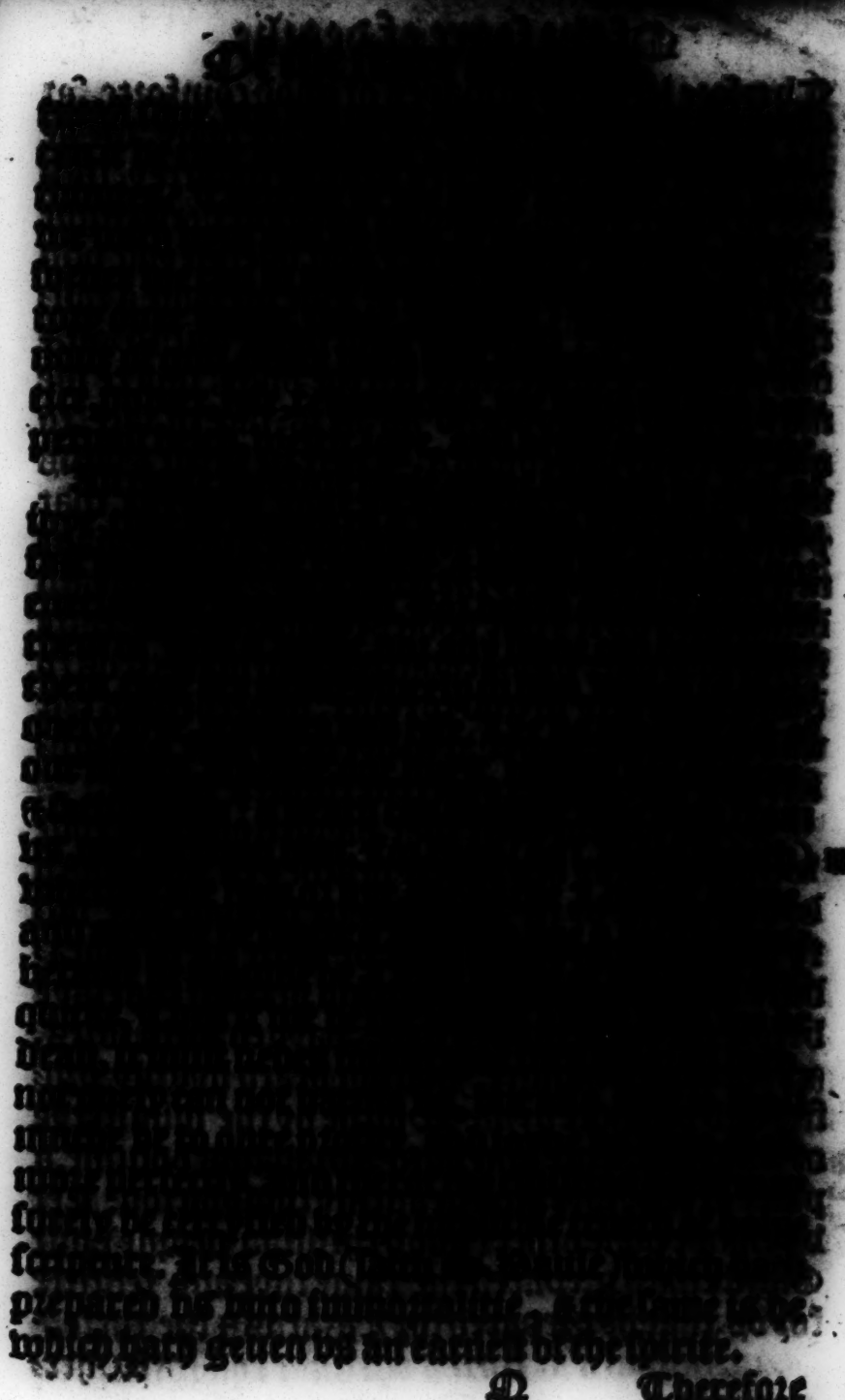
1. Cor. iii.

to gods

to Gods byll, and euermore vnfaynedly loue him

not to forfake and depart, but to loue and cleaue,
and that to endure for euer, if it be thankefully ta-
ken, and accepted as [illegible] and gentel-
ly borne of vs, for Christes loue, that suffred most
paynfull death for our loue, to restore vs to life
Rom. viii. eternall. Accordyng herevnto I expect & looke for,
our lyfe is hyd with Christ in God, but when our
lyfe shall appeare, then shall we also appeare with
hym in glory: and by ther shall we feare no dye, co-
sidering the manifold and comfortable promises
John. vi. of the gospell, and of holye scripture, and the fa-
ther hath geue vs euerlastyng life (Iohn. 3. John.)
and this lyfe is in his sonne, that hath the sone,
John. vi. hath lyfe, and he that hath not the sonne, hath not
lyfe. And this I haue written (saith S. Iohn) to you that
beleue in the name of the sonne of God, that you
may knowe that you haue euerlastyng life, and
that you doe beleue in the name of the sonne of
God. And our sauiour Christ saith, he that beleu-
eth in me, hath lyfe euerlastyng, & is passed
1. Co. i. hym from death to lyfe. S. Paul
also sayth, that Christ is ordeyned & made of god
our righteousnes, our holynes and redemption, to
the entent that he which shall glory, should glory
in the lorde. So Peter, Iohn, and all the
by al other ryghtes, following them as lyuely
che before he had in very great dyspayre, that he might
be founde in Christ, not hauyng
Col. iii. holynes, [illegible]
Paul maketh a playne [illegible]
our heauenly father would not spare his owne na-

tural



Rom. viii.

Ephe. i.

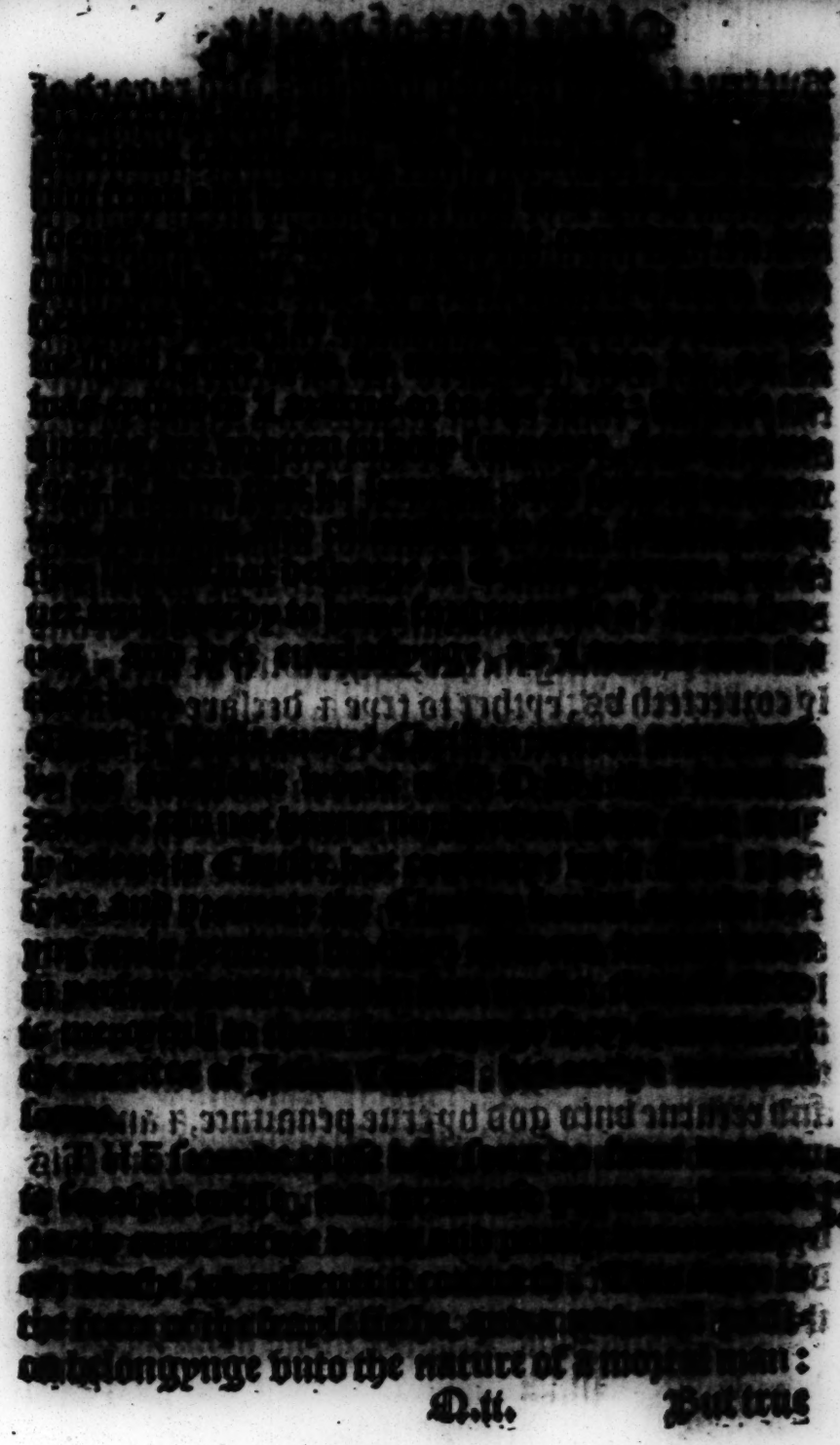
Phil. i.

which hath geuen vs an earnest of the spirite.

Q. Therefore

Therfore let vs be alwayes of good comforte for
we beinge [illegible]
as it were [illegible]
sett to many yeeres [illegible]
and troubles [illegible]
by [illegible]
tage and [illegible]
our sauiour Christe [illegible]
may behold his [illegible]
our euerlastinge [illegible]
woones in [illegible]
Pitie in [illegible]
in a straunge [illegible]
Deliuerynge vs [illegible]
home into [illegible]
dwell presently in [illegible]
and quietnesse [illegible]
fite and [illegible]
[illegible]
with Christ, by [illegible]
Luke.xxi. dyd he [illegible]
so [illegible]
dise? And [illegible]
before the [illegible]
Luke.xxiii. [illegible]
fite and promote [illegible]
of Angelles, [illegible]
place of [illegible]
vs thinke none other (good christian people) but
Christe hath prepared the same [illegible]
for vs, that he prepared for Lazarus & the theefe.

Where



The seconde
cause why cō
so sone deth.

D.ii. Butcrus

But true faith in goddes promises and regarde of
the passion of our sauiour Christ, doth ouercome
all feare, suffereth for, & suffreth all thinges vnto
the ende, in the assured hope of the loue and euerlasting life in
heauen, will mitigate & [illegible]
this feare, & it shall neuer be [illegible]
the hartye belefe and stedfast [illegible]
soule hath to be seperated fro this [illegible]
that it maye come to the gracious presence of our
sauiour Jesus Christ. If for beleue [illegible]
wordes of god, we shall perceyue that [illegible]
by sickenesse, paynes of death, or [illegible]
rous paines for euer, eyther before or [illegible]
de nothing els in christe men, but the [illegible]
heauenly & louing father, wherewith he [illegible]
ly correcteth vs, eyther to trye & declare [illegible]
al ouer partakers of his [illegible]
laudable, glorious & [illegible]
Jesus Christ shalbe openly shewed to be the iudge
of all the world, or elles to chasten and amend, in
them, whatsoeuer offendeth his fatherly and gra-
cious goodnes, if they should perish [illegible]
ly. And this his correcting [illegible]
them, that be truly his: therefore let vs call vpon
the vertue of fayth, that lieth so deep in our hartes
and returne vnto god by true penaunce, & amend
mente of our liues. Let vs by his sufferaunce rule this
course that is oppressed, suffering (for his sake
dyed for our saluation) all sorowes and pangs of
Death, and death it selfe ioyfully when god sendeth
it to vs: hauing our eyes fixed euer vpon the heade

Mat. xxvi.

The thyrd cause whye death is to be feared.

death

Sapien. iii.

from the handes of their enemies, and the handes of God: from sorowes and miseries, into a blessed ioyfull refreshinge, into a blessed ioyfull [illegible] of all comfort and endles [illegible] playnelye, by manifeste words of holye scripture sayeth, that the soules be in the handes of God, and that no payne shall touche them. They seemed to the eyes of the vnwyse men to dye, and their departinge was taken for miserable, and their departinge hence to vtter wretchednes, but they be in rest.

And an other place sayeth that the righteous shall liue for euer, and their reward is with the Lorde, and their myndes be with God. Therefore they receyue a glorious kyngdome, and a beautifull crowne of the Lordes hande. And in another place it is sayed, the righteous though he be taken from us by vntymely death, neuertheles he shall be refreshed. Of all which sayinges it is euident, that the soules of the holye fathers and [illegible] before the comminge of our Sauiour Christe, he was glorified, howe much more then ought we to haue a stedfast fayth, and a sure hope of this blessed state and condicion after our departinge. Seynge that our sauiour Christe hath perfourmed the whole worke of our redemption, and gloriously ascended into heauē, to prepare our mansion lyng places with him, and sayed vnto his father:

Father

Father, I wyll that where I am, my seruauntes
shalbe with me. And we knowe that whatsoeuer John. xvii.
Christ wyll, his father wyll the same. Therefore
it cannot be, but yf we be his faythfull seruauntes,
our soules shall be safely kept after our departynge
oute of this presente lyfe. Steuen that godly man Actes. vii.
he was stoned to death, euen in the middest of his
tormentes, whan his mynde moste serued, for
he was full of the holy ghost (sayth holye scripture)
hauinge his eyes lyfted vp into heauen, he sawe
the glory of god, & Jesus standynge on the ryghte
hande of god. The whiche truth after he had con-
fessed boldely before the enemies of Christe, they
dyd caste hym oute of the citie, and there they stoned
hym. And cryed vnto God, sayinge: Lorde Jesu
Christe, take my spirite. And doeth not oure sau-
uour saye playnly in Saynt Johns Gospell: Ve- John. v.
rely verely, I saye vnto you, he that heareth my
worde, and beleueth hym that sente me, hath euer-
lastynge lyfe, and commeth not into iudgemente,
but shall passe from death to lyfe. Therefore not
then thynke that death to be precious, by the whi-
che we passe vnto lyfe? Therefore it is a true say-
ynge of the Prophet: the death of the holye & righ- Psal. cxvi.
teous men is precious in the lordes sight. Holye
Symeon after that he had his handes fulles in se-
ynge oure sauioure, that he euer longed for all hys
lyfe, he embraced hym in his armes & sayed. Now Luke. ii.
lorde let me departe in peace, for myne eyes haue
beholden that sauiour which thou hast prepared
for all nacions.

It is truth therfore that the death of the ryghteous is called peace, and the benefite of the lord, as the churche sayth in the name of the righteous departed out of this worlde: My soule turne ꝑ to thy rest, for the lord hath bene good to the, and rewarded the. And we se by holy scripture & other auncient histories of martyrs, that the holy, faithfull and righteous, euer since Christes ascencion, in theyr death dyd not doubte, but that they went to be with Christe in spirite, whiche is our lyfe, helth, welth, and saluaciõ. John in his holy reuelacion sawe. C. xl. and. iiij. M. virgins and innocẽtes, of whom he sayed: These folowe the lambe Jesu Christ whersoeuer he goeth. And shortely after in the same place he sayth: I hearde a voyce from heauẽ saying vnto me: Write, happy & blessed are the deade which dye in the Lord. frõ hence furthe surely sayth the spirite, they shall rest from theyr paynes & laboures, for theyr workes do folow them. So that then they shal reape with ioye & comfort, that which they sowed with laboures & paynes. They that sowe in the spirit, of the spirit shall reape euerlastynge lyfe. Let vs therfore neuer be wearye of well doyng, for when the tyme of reaping or reward cõmeth, we shal reape without any werynes, euerlastinge ioye. Therefore, whyle we haue tyme (as S. Paule exhorteth vs) let vs do good to all men, & not laye vp oure treasures in earth, where rust and mothes corrupt it, which rust (as S. James sayth) shall beare witnes agaynst vs at the great day, condemne vs, & shall

Ꝑsal. cxliii.

Apoca. xiiii.

Gala. vi.
Math. vi.
Jaco. v.

lyke

lyke most hyenning fyre, to quēch our flesshe. Let vs
beware therefore (as wel vnder our outwarde wealth)
that we be not in the nōber of those miserable co-
uetous men, which S. James bidderh mourne & Iaco. v.
lament for theyr gredy gatheryng & vngodly de-
pynge of goodes. Let vs be wyse in tyme, & learne
to folowe the wise exāple of the louyng Abraam.
Let vs so prudentlye dispose oure goodes & pos-
sessiōs committed vnto vs here by god for a season,
that we maye truly beare & obey this cōmaunde-
ment of oure sauiour Christ. I say vnto you (saith Luke. xvi.
he) make you frendes of the wicked Mamon, that
they maye receyue you in to euerlastyng taberna-
cles. & wicked he calleth wicked, because the world
abuseth them vnto all wickednes, whiche are o-
therwyse the good gyft of God, & the instrumētes
whereby Gods seruauntes do truely serue him in
dyng of þ same. He cōmaunded them not to make
them riche frendes to get high dignities & worldly
possessions, to geue great gyftes to riche men
that haue no nede therof, but to make them fren-
des of poore and miserable men: vnto whō, what-
soeuer they geue, Christ accepteth it, as geuen to
hym selfe. And to these frendes Christ in the gos-
pell geueth so great honoure and preeminēce, that
he sayth they shall receyue theyr benefactors into
euerlastynge houses. Not that men shalbe our re-
warde for oure well doyng, but that Christ wyll
reward vs, and take it to be done vnto him selfe,
whatsoeuer is done to suche frendes.

Thus makynge poore wretches oure frendes

we make our sauioure Christe oure feende, whose membres they are: whose misery as he taketh for his owne myserie, so they⁊ relefe, succour & helpe he taketh for his succour, relefe and helpe: & will almyghtie thanke vs and reward vs for our goodnes shewed to them, as yf hym selfe had receyued lyke benefyte at oure handes, as he witnesseth in the gospell, saying: Whatsoeuer ye haue done to anye of these simple persons, whiche do beleue in me, that haue ye done to my selfe. Therfore let vs diligently forsee, that oure fayth & hope whyche we haue conceyued in almighty god, and in oure sauiour Christ, waxe not fayntc, nor that the loue whych we pretend to beare to him, waxe not cold: but let vs studie daylye and diligentely, to shewe our selues to be the true honorers and louers of god, by kepyng of his commaundementes, by doyng of good dedes vnto our nebye neyghbores: releuyng by all meanes that we can: their powertie with our abundaunce, their ignoraunce with our wysedome and learnynge, and comforte their weakenes with our strengthe and authoritie, callyng all men backe from euyll dooyng, by godlye counsell and good example, perseuerynge styll in well dooyng so long as we lyue. Thus shall we not nede to feare death for anye of those three causes afore mencioned, nor yet for anye other cause that can be ymagyned. But contrary, consyderyng the manyfolde sekenesses, troubles, & sorowes of this present lyfe, the daungers of this perillous pylgrimage, and the greate encombraunce whych oure

Math. xxv.

spirite

spirite hath by this sinfull flesshe and frayle body,
subiect to death, ronne by reason also the manyfolde
sorowes, and daungerous deceytes of this worlde
on euery syde, the intollerable malice, cruelnes,
and lechery in tyme of persecucion, the innocent
murmuryng of them that be wonderly in feare of
aduersitie, whiche cause not to withdrawe vs backe
bs from God our Sauiour Christ, from our hyde,
wealth, or eternall ioy and felicitie: Consyde-
ryng also the innumerable assautes of our gostly
enemy the deuyll, with all his fyery dartes of
ambicion, pride, lechery, hatred, enuy, ma-
lice, detraccion, with other his innumerable de-
ceytes, craftes & snares, labouryng by euery subtylty
about to catche all men vnder his dominion, euer
lyke a roryng Lyon, by al meanes deuouring whō 1. Pet. v.
he may deuoure: the fearefull dreadfull sentence that
condemneth all them vnto euerlastyng fyre, which
modestes (vnderstande that is) whyle we are lyuyng as he
here liueth vpon yearth) and on the other parte,
consideryng the blessed and comfortable state of
the heauenly lyfe the same, and the ioyfull condici-
on of them that departeth in the Lorde, howe they
are deliuered frō the continuall encumbraunces
of theyr mortall and sinfull body, from al the ma-
lice, craftes, and deceyptes of this worlde, from
all the assautes of theyr gostly enemy the deuill:
to liue in peace, rest, and perpetuall quietnes, to
liue in the felowship of innumerable Angels, and
with the congregacion of perfite iust men as Pa-
triarches, Prophetes, Martyrs and Confessors,

and finally, vnto the presence of almighty God, and of our sauiour Iesus Christe. He that doeth consider all these thynges, and beleueth them assuredly, as they are to be beleued, euen from the botome of his heart, beyng stablished in God, in this true faythe, hauynge a quiete conscience in Christ, a firme hope and assured truste in Gods mercye, thzough the merite of Iesu Christe, to obtayne this quietnes, reste, and eternall ioye, shall not onely be without feare of bodely death when it commeth, but certaynly (as sainct Paule did) so shall he gladly accozdyng to Gods wyll (& when it please God to call him out of this life) greatly desyze it in his heart, that he may be rid from all these occasions of euil, and liue euer to Gods pleasure in perfite obedience of hys wil, with our sauiour Iesus Christ: to whose gracious presence, the Lozde of his infinite mercye and grace, bzing vs to reigne with him in life euerlasting. To whom with our heauenly father and the holy ghoost, be glozy in wozldes without ende. Amen.

An exhortacion concernyng good ordre and obedience, to rulers and Magistrates.

8.

ALmighty God hath created and ordered all thynges in heuen, yearth, and waters, in a most excellent and perfyte ordre. In heuen be set aungelles, archangelles, thrones, dominacions, powers, cherubyns, and seraphyns, in their hyerarchyes, ordres, and degrees. In yearthe be set kynges, and princes, with other gouernours vnder them, all in good and necessary ordre. The waters aboue be kept, and rayned downe in due tyme and season. The Sunne, Moone, Starres, Rayne bowe, Thonder, Lightenyng, Cloudes, and all byrdes of the ayre, do kepe their ordre. The yearth, trees, seedes, plantes, herbes, rotte, graile, and all maner of beastes, kepe them in their ordre. All the partes of the whole yeare, as Winter, Sommer, monethes, nightes and dayes continue in their ordre. All byrdes of fethers in the ayre, fishes and wormes, with all fountaynes and springes, yea, the seas them selues kepe their comely course and ordre. And man hym selfe, with both all his partes body, soule, and wytte, as longe as he liueth, memory, vnderstanding, reason, hearyng, with all and singuler corporall membres of his body, in a profitable, necessarie and pleasaunt ordre. Euery degree of people, in their vocacion, callyng, and

office

office, hath appointed to them, they duetye and ordre. Some are in high degree, some in lowe, some kynges & princes, some inferiors, and subiectes, prieſtes & lay men, maiſters, and ſeruauntes, fathers and children, huſbandes and wyues, riche & poore, and euery one haue nede of other: ſo that in all thynges, is to be lauded & praiſed, the goodly ordre of God: without the obſeruyng, no houſe, no cytie, no common wealth, can continue and endure. For where as there is no right ordre, there reigneth all abuſe, carnall liberte, enormitie, ſinne, and Babilonicall confuſion. Take awaye kynges, princes, Rulers, Magiſtrates, Iudges and ſuche ſtates of Gods ordre, no man ſhal ryde or go by the high waye unrobbed, no man ſhall ſleepe in his owne houſe or bed unkylled, no man ſhall kepe his wyfe, chyldren, and poſſeſſions in quietnes, al thynges ſhal be common: where muſt nedes folowe all miſchief and vtter deſtruction, both of ſowles, bodyes, goodes & common wealthes. But bleſſed be God, that we in this realme of Englande, feele not the horrible calamyties, myſeries and wretchednes, whiche all they undoubtedly feele and ſuffre, that lacke this godly ordre. And prayſed be God, that we knowe the great excellent benefite of God, ſhewed towardes vs in this behalf. God hath ſent vs his high gift, our moſt deare ſouereigne lorde kynge Edward the ſixt, with godly, wyſe, and honorable counſel, with other ſuperiors and inferiores, in a beautifull ordre. Wherfore, let vs ſubiectes, do our

bounden

Prouer. viii.

Sapien. vi.

great misery. For thus we reade there spoken to
Sapien. vi. kynges. Heare Ye kynges, and vnderstande: learne ye that be iudges of the endes of the earth, geue eare ye that rule the multitudes, for the power is geuen you of the Lorde, and the strength for the highest. Let vs learne also here, by the infallible worde of God, that kynges & other supreme & higher officers, are ordeyned of God, who is most highest, & therfore they are here diligently taught, to apply thē selfes, to knowledge and wisedome, necessary for the ordering of Gods people, to their gouernaūce cōmitted. And they be here also taught by almighty God, that they should reknowledge themselfes, to haue al thier power and strength, not from Rome, but immediatlye of God moste highest.

Deut. xxxii. We rede in the booke of Deuteronomy, that all punishment pertayneth to God, by this sentence: Uengeaunce is mine, and I will rewarde. But this sentence we must vnderstand, to pertayne also to the magistrates, whiche do exercise Goddes roume in iudgemente, and punyshinge, by good and godly lawes, here in earth. And the places of scripture, whiche seeme to remoue from among al Christen men, iudgement, punishement, or kylling, ought to be vnderstand, that no man (of his owne priuate authoritie) maye be iudge ouer another, maye punish, maye kyll. But we must referre al iudgement to God, to kynges and rulers, and iudges vnder them, whiche be Gods officers, to execute iustice: & by playne wordes of scripture, haue their authoritie, & vse of the sworde, graunted from God, as we are taught by sayncte Paule

the

the dere and elect Apostle of our saviour Christ, whom we ought diligently to obey, euen as we would obey our saviour Christ, if he were present. Thus S. Paule writeth to the Romanes: Let euery soule submit him selfe, vnto the auctorite of the higher powers, for there is no power but of God: the powers that be, be ordained of God, whosoeuer therfore resisteth the power, resisteth the ordinaunce of God, but they that resist, shall receiue to them selues damnation. For rulers are not fearfull to them that do good, but to the that do euyl. Wilte thou be without feare of the power? do well then, and so shalt thou be praised of the same: for he is the minister of God for thy wealth. But and if thou do that whiche is euyl, then feare, for he beareth not the sworde for nought: for he is the minister of God, to take vengeance on him, that doth euill. Wherfore ye must needes obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay ye tribute also: for they are gods ministers [illegible] Here ye all maner of Saynct Paule, the very lyuely verdyt of God, that al persons (be they neuer so holy, neuer so vertuous, neuer so perfect, Apostles, nay Prophets, saith Chrisostome) be bounden vnto, and euen in conscience, obedience, submission & subiection, to the higher powers, whether be constituted in auctorite by god, forasmuch as they be goddes lieftenauntes, goddes presidentes, goddes officers, goddes ministres, goddes iuges, ordeyned of god hymselfe, of

Roma. xiii.

whom onely they haue al their power, & al their authoritie. And the same saint Paul threatneth no lesse payne, then euerlastyng dampnacion, to all disobedient persons, to all resisters, against this general & cõmon authoritie, forasmuche as they resist not man, but god, not mannes deuise & inuencion, but gods wisdom, gods order, power, and authoritie. And here (good people) let vs all marke diligently, that it is not lawful for inferiors & subiectes, in any case to resist the superiour powers. For s. Paules wordes be plain, ỳ whosoeuer resisteth shal get to themselues dampnacion: for whosoeuer resisteth, resisteth the ordinaũce of god. Our sauiour Christ himselfe and his Apostles, receyued many & diuers iniuries, of the vnfaithful and wicked mẽ in authoritie: yet we neuer reade that they or any of them, raised any sedicion or rebellió against authoritie. We read oft, ỳ they pacientlỳ suffered al troubles, vexacions, slaunders, pangues, & paynes, and benyt selfe obediently, without tumulte or resistence. They cõmitted their cause, to hym that iudgeth righteously, & prayed for their enemyes hartelye & earnestly. They knewe that the authoritie of the powers, was gods ordinaũce, & therfore both in their wordes and dedes, they taught euer obedience to it, & neuer taught, nor vsed the contrarye. The wicked iudge Pylate sayd to Christe: knowest thou not that I haue power to crucify the, & haue power also to lose the? Iesus answered Thou couldest haue no power at al against me, except it were geuen the from aboue. Whereby

Iohn. 19.

Christ

Christ taught his disciples, & euen the heathen rulers haue their power and auctorite sett of god
therfore it is not in vayne that they haue power
geuen to rewle them, although
wer, much lesse them that
rewle thei[r] godly and ciuill
not abuse their auctorite, but
glory, & in the
ple. The holy ghost
maunded to be obedient to their
ly if they be good & lenite, but euen if they be rude
& froward: affirming that the
ding of gods people
fering the. And
of our saui[our] Christ. To
nerers: yea although they
Dorus. Obey
spreke for
ferent.
Wherefore
onely if they
frowardly,
friende
wyng vnder
be beaten for your
but suffer ye
sins & punished,
thynke of god, for
For so did
example.
ple to the
Bonum
1 Pet. ii.

1 Peter. iii

1 Meg. xviii. xix. xx.

halfe, who was many times moste cruelly and wrongfully persecuted of kyng Saul, and many tymes also, put in ieopardy & daunger of hys lyfe, by kyng Saul & his people. Yet he neuerthelesse, neyther vsed any force or violence against kyng Saul, his mortall enemy, but dyd euer to his liege lorde and mayster kyng Saul, moste true, most diligent, and moste faythfull seruice: In so much, that when the lord God had geuen kyng Saul into Dauids handes, in his owne cause, he would not hurt hi: when he might without all bodely perill, easily haue slaine hym: nor he would not suffer any of his seruauntes, once to lay their handes vpō kyng Saul. But prayed to God in this wise: Lorde, kepe me from doyng that thyng vnto my master, the Lordes annoynted: kepe me that I lay not my hande vpon him, seyng he is the annoynted of the Lorde. For as truely as the Lord liueth (except the lord smyte him) or (except his daie come, or that he go downe to warre, and in battayle perysshe) the Lorde bee merciful vnto me, that I lay not my hand vpon the Lordes annoynted. And that Dauid might haue kylled his enemy kyng Saul, it is euidently proued, in the fyrst booke of the kynges, both by the cuttyng of the lappe of Sauls garmente, and also by the playne confession of kyng Saul. Also another time (as it is mencioned in ỹ same boke) when the moste vnmercyful, and most vnkynde kyng Saul, dyd persecute poore Dauid, God dyd agayne geue kyng Saul into Dauids handes, by cause of kyng Saul and his host

army,

of gods fauour. Therfore though he were neuer
so much prouoked, yet he refused vtterly to
the Lordes auoyded. He durste not
god and his owne conscience, (although he
occasion and opportunitie) once lay
pon gods highe officer the kyng,
knowe to be a person ordered (for
onely to gods punishment and
Therfore he prayeth so ofte, and
he layeth his handes vpon the
ted. And by these two examples,
yng named in scripture, a man after
hart) geueth a generall rule and
iectes in the worlde, not to
and kyng, not to take a sworde by
authoritie, against their kyng
who onely beareth the sworde by
tie, for the maynteynance of the good
punishment of the euyll: So he onely by
lawe, hath the vse of the sworde at his
dement, and also hath all power, iuris
gyuente and coercion, as supreme
of all his realmes and dominions,
uen by the authoritie of God, and by
dynaunce. Yet an other notable
is in the seconde booke of the
also for this purpose.
kyng Saules vnnaturall
kylled kyng Saul, he
to haue had great thanke
had killed their
made great haste, to tell to Dauid the
bringing

ii. Reg. i.

bringyng with him kyng Saules crowne, that
was vpō his head, & his bracelet that was vpon
his arme, he perſuaded him [illegible]
But good Dauid was ſo farre from reioycyng at
theſe newes, that immediatly he rent his clothes
of his backe, he mourned, & wept, and made
[illegible] to that ende, that they ſhould
[illegible] on the Lordes anoynted, [illegible]
[illegible] by. Dauid made ſuch of his ſeruā-
[illegible] by. (I ſhe meſſenger ſaying: thy hand
be vpon ſaule our kyng, for thine owne mouth hath
teſtified againſt the, ſaying, I ſlew Saul mine
the Lordes anoynted. Theſe examples, beyng ſo
manyfeſt and euident, it is an vnexcuſable ignō-
rance, maners, and lacke of godlines, to
[illegible] any murmuryng, rebellion, ſedicion, cōm-
motion, or inſurrection, againſt thoſe, whom we
muſt dread ſouereigne lorde & kyng, ordeyned &
appointed of Gods goodnes, for our cōmodi-
tie, peace & quietnes. Yet let vs beleue (vndoub-
tedly good chriſten people) that we may not obey
kynges, magiſtrates, or any other (though they be
our owne fathers) if they ſhould cōmande vs to
do any thing cōtrary to Gods cōmandementes.
In ſuche a caſe, we ought to ſay with S. Peter: Actes. v.
we muſt rather obey God, than man. But neuer-
theleſſe in that caſe, we may not by any meanes reſiſt
violently, or rebell againſt rulers, or make any
inſurrection, ſedicion or tumulte, or ryſe by force
of armes, or otherwyſe, againſt the anoynted of
the Lorde, or any of his appointed officers.
But we muſt in ſuche caſe, patiently ſuffre all

wronges and iniuries, referryng the iudgement of our cause, onely to God. Let vs leare the terrible punishment of almighty God, against traytoures, or rebellious persons, by the example of Chore, Dathan, and Abiron, whiche repyned and grudged agaynst Gods magistrates & officers, and therfore the yearth opened, & swallowed thē vp aliue. Other for theyr wicked murmuryng, and rebellion, were by a sodayn fyre sent of God, vtterly consumed. Other for theyr froward behauiour to theyr rulers, & gouernours, Gods ministers, were sodenly stricken with a foule Leprosy. Other were stinged to death with wonderfull straunge fyery Serpentes. Other were sore plaged, so that there was killed in one day, the nombre of .xiiii. thousand and seuen hundred, for rebellion against them, whom God had appointed to be in authoritie. Absolon also, rebellyng against his father kyng Dauid, was punished with a straunge and notable death.

Numē. xi.

Numē. xii.

Numē. xxii

Numē xvi.

ii reg. xviii.

And let no man thynke that he can escape vnpunished, that committeth treason, conspiracy, or rebellion, agaynst his soueraigne lord the kyng, though he commit the same neuer so secretely, either in thought, worde, or deede: Neuer so priuily, in his priuey chambre by him selfe, or openly communicatyng, and consultyng with other: for treason wil not be hid. Treason will out at length. God wyl haue that most detestable vice, bothe opened and punished, for that it is so directly agaynst his ordinaunce, & agaynst his high principal iudge, and annoynted in yearth. The vio-

lence

lence and iniury, that is committed agaynst authoritie, is committed agaynst God, the common wealth, and the whole realme, whiche God wyll haue knowen, & condignely punished, one way or other. For it is notably written of the wyseman in scripture, in the boke called Ecclesiastes.

Wysh the king no euil in thi thought, nor speake no hurt of him in thy priuey chamber, for a birde of the ayre shal betray thy voyce, and with her fethers, shal she bewray thy wordes. These lessons and examples are written for our learnyng. Eccle. x.

Let vs all therfore feare the most detestable vice of rebellion, euer knowyng and remembryng, that he that resisteth common authoritie, resisteth God and his ordinaunce, as it may be proued by other many moe places of holy scripture. And here let vs take heede, that we vnderstande not these, or suche other like places (whiche so straytly commaunde obedience to superiours, and so straytly punisheth rebellion and disobedience to the same) to be meant in any condicion of the pretensed power of the bishop of Rome. For truely the scripture of God, alloweth no suche vsurped power, full of enormities, abusions, and blasphemyes. But the true meanyng of these, & suche places, be to extoll and set furth Gods true ordinaunce, and the authoritie of Gods annoynted kynges, and of theyr officers appointed vnder them. And concernyng the vsurped power of the bishop of Rome, whiche he most wrongfully chalengeth, as the successour of Christ, and Peter, we may easely perceyue, howe false, fayned, and

forged it is, not onely in that it hath no sufficient grounde in holy scripture, but also by the fruites and doctrine therof. For our sauiour Christ and sainct Peter, teache most earnestly, and agreably obedience to kynges: as to the chiefe, and supreame rulers in this worlde, next vnder God. But the Byshop of Rome teacheth immunities, priuileges, exemptions, and disobedience, moost clerely agaynst Christes doctrine, and S. Peter. He ought therfore rather to be called Antichrist, and the successor of the Scribes and Phariseis, than Christes vicar, or sainct Peters successour, seyng that not onely in this poinct, but also in other weightye matters of Christen religion, in matters of remission of sinnes, and of saluacion, he teacheth so directly, against both sainct Peter, and against our sauiour Christ: Who not onely taught obedience to kinges, but also practised obedience, in theyr conuersacion and liuyng. For we reade that they bothe payed tribute to the kyng. And also we reade that the holy virgyn Mari, mother of our sauiour Christ, and Joseph who was taken for his father, at the Emperours commaundement went to the cytie of Dauid, named Bethleem, to be taxed among other, and to declare theyr obedience to the Magistrates, for Gods ordinaunces sake. And here let vs not forget the blessed virgyn Maries obedience: For although she was so highly in Gods fauoure, and Christes naturall mother, and was also great with childe that same tyme, and so nigh her trauayle

Math. xvii.

Luke. ii.

nayle, that she was deliuered in her iourney: yet she gladly without any excuse or grudgyng (for conscience sake) dyd take that colde & foule wynter iourney, beyng in the meane season so poore, that she lay in the stable, and there she was deliuered of Christ. And accordyng to the same: Loe, howe saincte Peter agreeth, writyng by expresse wordes, in his fyrst Epistle: Submitte youre selues, (sayth he) vnto kynges, as vnto the chiefe heades, or vnto rulers, as vnto them that are sent of him, for the punishment of euil doers, and for the laude of them that do well: for so is the wyll of God. I nede not to expounde these wordes, they be so playne of them selues. Saincte Peter doth not say: Submitte your selues vnto me, as supreame heade of the churche: neither he sayth, submit your selues frō tyme to tyme to my successours in Rome: But he sayth, submit your selues vnto your kyng, your supreame head, & to those that he appointeth in authoritie vnder him. For that ye shall shewe your obedience, it is the wyl of God. God wyl that you be in subiection to your heade and kyng: this is Gods ordinaunce, Gods commaundement, and Gods holy wyll, that the whole body of euerye realme, and all the membres and partes of the same, shall be subiect to theyr head, theyr kyng: and that (as saincte Peter writeth) for the Lordes sake. And (as S. Paule writeth) for conscience sake, and not for feare onely. Thus we learne by the worde of God, to yelde to our kyng that is due to our kyng: that is, honoure, obedience, paymentes of due taxes, custo-

1. Peter. ii.

Wath. xxii. Roma xiii.

mes,

mes, tributes, subsidies, loue & feare. Thus we knowe partly oure bounde dutie to common authoritie: nowe let vs learne to accomplishe the same. And let vs most instãtly and heartely pray to God the only author of al authoritie, for al the that be in authoritie, accordyng as S. Paul wylleth, writtyng thus to Tymothe in his fyrst Epistle: I exhorte therfore that aboue all thynges, prayers, supplications, intercessions, & geuyng of thankes, be done for all men, for kynges, and for all that be in authoritie, that we may liue a quiet & a peaceable life, with all godlynes, and honestie, for that is good & accepted in the sight of God our sauiour. Here sainct Paule maketh an earnest and an especiall exhortacion, concernyng geuyng of thankes and prayer for kynges & rulers, saiyng: Aboue al thynges, as he might say: in any wyse principally & chiefely, let prayer be made for kinges. Let vs heartely thanke God for his great and excellent benefite & prouidence, concernyng the state of kynges. Let vs pray for them that they may haue Gods fauor, and Gods protection. Let vs pray, that they may euer in al thynges haue God before theyr eyes: let vs pray that they may haue wysedome, strength, Iustice, clemencye, zeale to Gods glory, to Gods veritie, to christen soules, and to the cõmon wealth. Let vs pray that they may rightly vse theyr swearde and authoritie, for the mayntenaũce, and defence of the catholike fayth, cõtayned in holy scripture, and of theyr good and honest subiectes, and for the feare and punishment of the euil and vicious

i. Timo. ii.

people

people. Let vs pray that they may faythfully fo-
lowe the moost faythfull kynges and captaynes
in the Byble, Dauid, Ezechias, Iosias, Moses,
with suche other. And let vs praye for our selues
that we may lyue godly, in holy and chrysten con-
uersacion, so we shall haue God on our syde. And
than let vs not feare what manne can do against
vs. So shal we lyue in true obedience, both to our
most mercyfull kyng in heauen, and to our most
chrysten kinge in yearth. So shall we please god,
and haue the exceadyng benefite, peace of consci-
ence, rest and quietnes, here in this worlde: after
this lyfe, we shal enioye a better life, rest, peace, &
the eternall blysse of heauen: which he graunt vs
al, that was obedient for vs al, euen to the death
of the crosse, Iesus Chryst, to whom with the fa-
ther, and the holy ghost, be all honoure and glory
both nowe and euer. Amen.

An homilie of whoredome and vnclennesse.

Although ther wãt not (good chri-
sten people) great swarmes of vi-
ces, worthye to be rebuked (vnto
suche decaye is true godlines and
vertuous liuinge nowe come) yet
aboue other vices, the outragious
seas of adultry, whoredome, fornication, and vn-
clennes, haue not onely brast in, but also ouerflo-
wed, almost the whole worlde: vnto the great dis-
honour of God, and the exceadyng infamy of the
name of Chryst, the notable decaye of true religiõ,

and

and the vtter distruccion of the publique wealth, and that so aboundantly that through the custo-mable vse therof, this vice is growen into such an heygth, that in a maner, among many, it is counted no synne at all, but rather a pastyme, a daliaunce, and but a touche of yongthe: not re-buked, but winked at: not punished, but laughed at: wherfore it is necessary at this present, to en-treate of the synne of whoredome, and fornyca-cion, declaryng vnto you, the greatnesse of thys synne, and howe odious, hateful, and abhomina-ble it is: & hathe alway bene reputed, before God and all good menne, and howe greuously it hath bene punyshed, both by the lawe of God, and ỹ lawes of diuerse prynces. Agayne, to shew you certayne remedyes, wherby ye may (thorow the grace of God) eschewe this most detestable sinne of whoredome, and fornicacion, and leade your lyues, in all honesty, and cleannes. And that ye may perceyue that fornicacion, and whoredome are (in the sight of God) most abhominable syn-nes, ye shall call to remembraunce this cõmaun-dement of God. Thou shalt not commit adultry: by the whiche worde adultry, although it be pro-perly vnderstand, the vnlawfull commixtion of a maried man, with a womã beside his wyfe, or of a wife, with any mã beside her husband, yet ther by is signified also, al vnlawful vse of those par-tes, whiche be ordayned for generacio. And this one cõmaundemente (forbiddyng adultry) both sufficiently paynte, and set out before our eyes, the greatnes of this sinne of whoredom, and ma-

Exod. xx.

nifestly

nifestly declareth, how greatly it ought to be abhorred of all honest, and faythfull persons. And that none of vs all, shal thinke him selfe excepted from this cõmaundement, whether we be olde or yong, maried or vnmaried, man or woman, heare what God the father sayeth by his most excellent prophet Moyses: There shal be no whore amõges the doughters of Israel, nor no whoremongers among the sonnes of Israel. Here is whoredome, fornication, and all vncleanes forbydden, to all kyndes of people, all degrees, and ages, without exception. And that we shal not doubte, but that this precept pertayneth to vs in deede, heare what Christ (the perfect teacher of al truth) sayth in the new testament. Ye haue heard (sayth Christ) that it was sayd to them of the olde time, thou shalt not committe adultry: but I say vnto you, whosoeuer seeth a womã, to haue his lust of her, hath committed adultry with her already, in his heart. Here our sauiour Christ doeth not onely confirme and stablishe the lawe agaynst adultry geuen in the olde testament of God the father, by his seruaunt Moyses, & maketh it of ful strength continually to remayne among the professours of his name, in the newe lawe, but he also condemnyng the grosse interpretation of the Scribes and Phariseys, (which taught, that the forsayd cõmaundement onely required to abstayne from the outwarde adultry, and not from the filthy desyres and impure lustes) teacheth vs an vprare, and ful perfection of puretie, and clenesse of life, both to kepe our bodies vndefiled, and

Deut. xxiii.

Matth. v.

our heartes pure and free, from all euil thoughtes, carnal desires and fleshly consentes. Howe can we then be free from this commaundement, where so great charge is layde vpon vs? May a seruaunt do what he wyll, in any thyng, hauyng a cõmaundement of his maister to the contrary? Is not Christ our maister, are not we his seruauntes? How than may we neglect our maisters wyl and pleasure, and folowe our wyl and phantasye?

Ye are my frendes (sayth Christ) if you kepe those thynges that I commaunde you. Now hath Christ oure maister cõmaunded vs, ỹ we should forsake all vnclennes, and lechery, both in bodye and spirite. This therfore must we do, if we loke to please God. In the gospel of sainct Mathew, we reade that the Scribes and Phariseis, were greuously offended with Christ, because his disciples dyd not kepe the traditions of the forefathers, for they washed not their handes, when they went to dyner, or supper. And among other thynges, Christ aunswered and sayd: heare and vnderstande. Not that thing whiche entreth into the mouthe, defileth the man: but that whiche cometh out of the mouthe, defyleth the manne. For those thynges, whiche procede out of the mouth, come furth from the heart, and they defyle the manne. For out of the heart, procede euil thoughtes, murders, breakyng of wedlocke, whoredome, thefte, false witnes, blasphemies. These are the thynges, whiche defile a man. Here may we see, that not onely murder, thefte, false witnesse, and blasphemye, defyle menne, but also euil thoughtes,

Ihon. v.

Math. xv.

tes, breaking of wedlocke, fornication, & whordō.

Who is nowe, of ſo lyte woyte, that he wyl eſteme whordom, and fornication, to be thinges of ſmall importance, and of no weyghte before God: Chriſt, (whiche is trueth, and cannot lye) ſayeth that euyll thoughtes, breakyng of wedlocke, whordom, and fornication, defyle a man, that is to ſaye, corrupte bothe body and ſoule of mãne: and make them of the temples of the holy ghoſt, the filthy dunghyll, or dongeon of al vncleane ſpirites: of the manſion of God, the dwellyng place of Sathan. Againe, in the gyoſpell of Sainct John, when the womã taken in adultry was broughte vnto Chriſte: ſayde not he vnto her, go thy way and ſinne no more? Doeth not he here call whordome ſynne? And what is the reward of ſinne, but euerlaſting death? If whordome be ſinne, thã is it not lawful for vs to commit it. For Sainct John ſaieth: he that committeth ſinne is of the deuil. And our ſauiour ſaithe: euery one that committeth ſynne, is the ſeruãte of ſynne. If whordom had not bene ſynne, lykely S. John Baptiſt, would neuer haue reuiled kyng Herode, for takyng his brothers wyfe: but he tolde hym plainly, that it was not lawful for hym, to take his brothers wife. He wyſhed not as that whordom of Herode, although he were a kyng of great power, but boldly reproued hym for his wicked & abhominable lyuyng: although for the ſame he loſt his hed. But he would rather ſuffer death, then ſe GOD ſo diſhonoured, by the breakyng of his holy precepte, that to ſuffer

John. xiiii. Tit. i.

John. viii.

Roma. vi. 1. John. iii.

John. viii.

Math. xiiii.

dome to be vnrebuked, euen in a kynge. If whoz-
dome had bene but a paſtime, a dalyaunce, and a
thyng not to be paſſed of (as many count it now
a dayes) truely ſaynte John had bene moze thã
twyſe madde, yf he would haue had the difples-
ſure of a king, if he would haue bene caſt into pri
ſon, & loſt his head foz a trifle. But John knewe
right wel, how filthy, ſtynkyng, and abhomina-
ble the ſinne of whozdome is in the ſight of god:
therfoze would not he leaue it vnrebuked, no not
in a kyng: If whozdom be not lawful in a king,
neyther is it lawful in a ſubiecte. If whozedom
be not lawfull in a publique officer, neyther is it
lawfull in a priuate perſon. If it be not lawfull
neyther in kynge, noz ſubiecte, neyther in a com-
mon officer, noz priuate perſon, truely than is it
lawfull in no man noz womã, of whatſoeuer de-
gree, oz age they be. Furthermoze in the Actes of
the Apoſtles we read, that whã the apoſtles and
elders, with the whole congregaciõ, were gathe-
red together, to pacify the hartes of the faithful,
dwellyng at Antioche (whiche were diſquieted
thzoughe the falſe doctrine of certayne Iewyſhe
preachers) they ſent wozd to the brethren, that it
ſemed good to the holy ghoſt, & to thẽ, to charge
them with no moze, than with neceſſary thinges:
Among other, they willed them to abſteyne frõ
Idolatry, & foznicacion, from which (ſayed they)
if you kepe your ſelues, ye ſhall do well.

Actes. xv.

Note here howe theſe holy and bleſſed fathers
of Chriſtes church, would charge the congrega-
cion with no moze thinges thã were neceſſary.

Marke

Marke also, how among those thynges from the
which they commaunded the Gentyle of Antioche
to abstaine, fornication and whoredome is num-
bred. It is therfore necessary, by the determinacõ
and consent of the holye ghoste, and the Apostles,
and elders, with the whole congregacion, that as
from Idolatrye and superstition: so likewyse we
must abstayne from fornication and whoredome.
Is it necessarye vnto saluacion to abstayne from
Idolatrye: so is it, to abstayne from whoredome.
Is there any wrytter whye to eschue hell damna-
cion, that to be an Idolater: we cum so neyther is
there a nerer way to damnacion, than to be a for-
nicatour, and an whoremonger.

Nowe, where are those people, which so lyght-
ly esteme the breakyng of wedlocke, whoredome, for-
nication and adultery? Je is necessary sayth the ho-
ly ghoste, the blessed Apostles, the elders, with the
whole congregacion of Chriſte, it is necessarye to
saluacion, saye they, to abstayne from whoredome.
Jf it be necessarye vnto saluacion: then woe be to
them, whiche neglectynge theyr saluacion, geue
theyr myndes to fylthye, and fylthynge synne, to so
wycked vyce, to suche detestable abhominacion.
But let vs heare what the blessed Apostle sayncte
Paule wryteth to this matter, wrytyng to the Ro-
maynes: he hath these wordes. Let vs caste away
the workes of darkenes, and put on the armoures
of lyght. Let vs walke honestlye, as it were in the
daye tyme, not in eatyng and dronkynge, neyther
in chambrynges, and wantones, neyther in stryfe,
and envyeng, but put ye on the lorde Jesus Chriſt
and

Roma xiii.

and make not prouision for the flesshe, to fulfyll the lustes of it. Here the holy Apostle exhorteth vs, to caste awaye the workes of darknes, whiche (amõg other) he calleth glotonous eatynge, drinkynge, chambrynge, and wantonnes, whiche all are ministers vnto that vice, and preparacions to enduce, and bryng in, the fylthy synne of the flesshe. He calleth them, the dedes and workes of darknes, not onely because they are customablye done in darknes, or in the nyght tyme, (for euery one that doth euyll, hateth the lyghte, neyther commeth he to the lyghte, least his workes shoulde be reproued) but that they lead the ryght waye vnto that vtter darknes, where wepynge, and gnashynge of teeth shall be. And he sayethe in another place of the same Epistle, they that are in the flesshe, cannot nor please God. We are detters to the flesshe, not that we shoulde lyue after the flesshe, for yf ye lyue after the flesshe, ye shall dye. Agayne he sayeth, flye from whoredome. For euery synne that a man committeth, is without his bodye, but whosoeuer committeth whoredome, synneth agaynst his owne bodye. Do ye not knowe, that your members are the temple of the holye ghoste, whiche is in you, whõ also ye haue of god, and ye are not your owne. For ye are derely boughte. Glorifie God in youre bodye. &c. And a litle afore, he sayethe: Do ye not knowe, that your bodies are the membres of Christ. Shall I thã take the membres of Christ, and make them the membres of an whore? God forbid. Do ye not knowe, that he which cleueth to an whore, is made one body wt her. There shalbe

Iohn. iii.

Wath xiii.

Rom. viii.

1. Cor. vi.

two

two in one flesshe (sayeth he.) But he that cleueth to the Lord, is one spirit. What godly reasons doth the blessed Apostle sainct Paule, bring furth here, to dissuade vs from whoredome, and al vncleannes? Your members (sayeth he) are the temple of the holy ghost, whiche whosoeuer doeth defyle, God wyll destroy him, as sayth saynct Paule. If we be the temples of the holy ghost, how vnfitting than is it, to driue that holy spirit from vs, through whoredome? And in his place, to receyue wicked spirites, of vncleannes and fornication, and to be ioyned, and do seruice to them? ye are deerely bought, (sayth he,) therefore glorifye God, in your bodyes. Christ that innocent Lambe of God, hath bought vs, from the seruitude of the deuil: not with corruptible golde and syluer, but with his most precious and deere heart bloud.

To what entent, that we should fall againe vnto our olde vncleannes, and abhominable liuyng? Nay verely, but that we should serue him, all the dayes of our life, in holynes, and righteousnes, that we should glorifie him in our bodies, by puritie and cleannes of life. He declareth also that our bodies are the members of Christ. Howe vnseemely a thyng is it then, to reason to be incorporate and one with Christ, and through whoredome, to be ioyned & made al one with an whore? What greater dishonour, or iniury can we do to Christ, then to take away frō him, the members of his body, and to ioyne thē to whores, deuils & wicked spirites? And what more dishonor can we do to our selues, than through vncleannes, so vile

so

so excellent a dignitie and fredome, and to become bond slaues, and miserable captiues, to the spirites of darkenesse. Let vs therfore consider, Christ, the glory of Christ, and then our state, our dignitie and fredome, wherein God hath set vs by geuing vs his holy spirit, and let vs valiauntly defende the same, against Satan, and al his crafty assaultes: that Christ may be honoured, and that we loose not our libertie, but styl remayne in one spirit with him.

Ephe. v. Moreouer, in his Epistle to the Ephesians, the blessed Apostle wylleth vs to be so pure, and free from adultry, fornication and al vnclennes, that we not once name them among vs (as it becommeth sainctes) nor filthynes, nor folishe talkyng, nor iesting, which are not conuenient: but rather geuyng of thãkes. For this ye know, (sayth he) that no whoremonger, either vncleane person, or couetouse person, (whiche is an ydolater) hath any inheritaunce in the kyngdome of Christ, and God. And that we should remembre to be holy, pure, & free from al vnclennes, the holy Apostle calleth vs sainctes, because we are sanctified, and made holy, in the bloud of Christ, through the holy ghost.

1. Peter. i. Now if we be sainctes, what haue we to do with the maners of the heathen? Saynct Peter sayeth, as he whiche called you, is holy, euen so be ye holy also, in all your cõuersacion: because it is written: Be ye holy, for I am holy.

Leui. xix. Hitherto haue we heard, how greuouse a synne fornication and whoredome is, and how greatly God doth abhorre it, throughout the whole scripture. How can it

any

any otherwyse be, than a synne of moost abhominacion, seyng it once may not be named among the chrystians, muche lesse it may in any point be cõmitted. And surely, if we would wepe the greatnes of this synne, and cõsidre it in the right kind, we should synde the synne of whoredome, to be that moost fylthye lake, foule puddle, and stynkyng synke, whereunto all kyndes of synnes, and euils, flowe: where also they haue theyr restyng place, and abidyng.

For hath not the adulterer, a pryde in his whoredome, as the wyseman sayth: They are glad when they haue done euil, and reioyce in thinges that are harde wrought: Is not the adulterer also ydle, and delighteth in no godly exercise, but only in that his moost filthy, and beastly pleasure? Is not his mynde abstracte, and vtterly destitute of all spyrytuall feruentnes, and only geuen to carnall pleasures? Doth not the whoremonger [illegible] to gaine coyn, that he may be the more able to [illegible] his [illegible] and to commune in his [illegible] loue? Maye not his wife also [illegible] reioycyng that her pray [illegible] from home: Agayne, is he not full, & replenished with wrath, and displeasure, euen against hys best beloued, if at any tyme [illegible]

ly and deuilishe request be letted: what synne or kynde of synne is it, that is not ioyned with fornication, and whoredome? It is a monstre of many heades. It receyueth all kyndes of vices, and refuseth all kyndes of vertues. If one seuerall synne bringeth dãpnacion, what is to be thought of that synne, whiche is accompanyed with all euils, and hath waityng on it, whatsoeuer is hatefull to God, dampnable to manne, and pleasaunt to Sathan?

Great is the dampnacion that hangeth ouer the heades of fornicatours and adulterers. What shall I speake of other incommodities, whiche issue and flowe out of this stinkyng puddle of whoredome? Is not that treasure, whiche before all others, is most regarded of honest persons, the good fame, and name of man and woman, lost through whoredome? What patrimony, what substaunce, what goodes, what riches, dothe whoredome shortely consume and bring to nought? What valiauntnes, and strength, is many times made weake, and destroted with whoredome? What wyt is so fine, that is not dotrd and defaced through whoredome? What beauty (although it were neuer so excellent) is not obscured through whoredome? Is not whoredome an enemye to the pleasaunt floure of youth, and bringeth it vnto graye heeres, and olde age, before the time? What gyfte of nature, (although it were neuer so precious) is not corrupted with whoredome? Come not the frenche pockes, with other

diuers

diuers diseases, of whoredome. Frō whence come so many bastardes and mysbegotten children, to the high displeasure of God, and destruccion of holy wedlocke, but of whoredome? Howe many consume all their substaunce and goodes, and stande in suche extreme pouertie, that afterwarde they steale, and so are hanged through whoredome? What cōtencion and manslaughter commeth of whoredome? Howe many maydes be defloured, howe manye wyues corrupted, howe manye widowes defyled, through whoredome? Howe muche is the publique weale empouerished, and troubled through whoredome? Howe muche is Gods worde contempned, and depraued by whoredome and whoremongers? All this vice, (as men say) a great part of the pensioners, (whiche euery a dayes) be so commonly accustomed, and vsed, by them priuate authoritie, to the great displeasure of God, and the breache of the most holye knotte and bonde of matrimony. For when this most detestable synne is once crepte into the brest of the adulterer, so that he is entangled with vnlawfull, & vnchaste loue, straygyng from his true and lawfull wyfe is displesed, her presence is abhorred, her company stynketh, and is lothsome: whatsoeuer she doeth, is displeased, there is no quietnes in the house, so long as she is in sight. Therfore, to make shorte tale, muste she away: for her husbande can brooke her no longer. Thus through whoredome, is the honeste and innocent wyfe putte awaye, and an harlot receyued in her

stede: and in like sorte it happeneth many tymes in the wife towardes her husband. O abhominacion: Christ our sauiour, very God and man, comynyng to restore the lawe of his heauenly father, vnto the right sence, vnderstandyng, & meanyng, among other thynges reformed the abuse of this lawe of God: for where as the Iewes vsed, of a long sufferaunce, by custome, to put away theyr wyues at theyr pleasure, for euery cause, Christ correctyng that euil custome, dyd teache, that if any man put away his, and maryeth another, for any cause, excepte only for adultry (whiche than was death by the lawe) he was an adulterer: and forced also his wyfe, so diuorced, to cõmit adultry, if she were ioyned to any other man. And the man also so ioyned with her, to committe adultry.

Matth. xix.

In what case then are those adulterers, whiche for the loue of an whore, put away theyr true and lawful wyfe, agaynst all lawe, right, reason, and cõscience? O dampnable is the state wherin they stande. Swifte destruction shall fall on them, if they repent not, and amende not, for God wil not euer suffer holye wedlocke thus to be dishonoured, hated, and dispised. He wyll once punishe this carnall and licencious maner of liuyng: and cause, that his holy ordinaunce shalbe had in reuerence, and honoure. For surely wedlocke (as the Apostle sayth) is honorable, among all men, and the bed vndefiled. But whoremongers and fornicatours, God wyll iudge: that is to say, punishe and condempne. But to what purpose is

Hebre. xiii.

this

this labour taken, to discribe and sette furth the greatnes of the synne of whoredome, and the incommodities that ysshue and flowe out of it, seyng that breath and tongue shall soner fayle any mã, than he shal or may be able to set it out, according to the abhominacion and haynousnes therof: Notwithstandyng this is spoken to the intent al men should flee whoredome, and liue in the feare of God: God graunt that it may not be spoken in vayne. Nowe wyll I declare vnto you, in order, with what greuous punishementes, God in tymes past, plaged adultry. And howe certayne worldely princes also, did punishe it, that ye may perceyue, that whoredome and fornicacion be sinnes, no lesse detestable in the sight of God, and al good men, than I haue hitherto declared.

In the fyrst booke of Moyses we reade, that whan mankynde begãne to be multiplyed vpon the yearth, the men and women gaue theyr myndes so greatly to carnal delectacion, and sylthy pleasure, that they lyued without al feare of God. God seyng this theyr beastly and abhominable lyuyng, and perceiuyng that they amended not, but rather encreased dayly more & more, in theyr synfull and vncleane maners, repented that he euer made man: and to shewe howe greatly he abhorred adultry, whoredome, fornicacion, and all vnclennes, he made all the foũtaynes of the depe yearth, to burst out, and the flodes of heauen to be opened, so that the rayne came doune vpon the yearth, by the space of .xl. dayes, and .xl. nightes, Gene. vi.

and

and by this meanes, distroyed the whole worlde, and all mankynd, eyght persons onely excepted: that is to say: Noahe the preacher of righteousnes (as sainct Peter calleth him) and his wyfe, his thre sonnes, & theyr wyues. O what a greuous plage, dyd God caste here vpon all liuyng creatures, for the synne of whoredome? For the whiche God toke vengeaunce, not onely of man, but also of beastes, foules and all liuyng creatures.

Gene.viii. Manslaughter was committed before, yet was not the worlde destroyed for that, but for whoredome all the worlde (fewe onely except) was ouerflowed with waters, and so perished: An example worthye to be remembred, that ye may learne to feare God.

Gene.xix. We reade agayne that for the filthye synne of vnclennes, Sodome and Gomorre, and the other cyties nigh vnto them, were destroyed, with fyer and Brymstone from heauen, so that there was neyther man, woman, chylde, nor beast, nor yet any thyng that grewe vpon the yearth there left vndestroyed. Whose heart trembleth not at the hearyng of this historye? who is so drouned in whoredome and vnclennes, that wyll not nowe, for euer after, leaue this abhominable liuyng, seyng that god so greuously punisheth vnclénes, so rayne fyre and brymstone from heauen, to destroy whole cyties, to kyl mã, woman, and chylde, and all other liuyng creatures there abidyng, to consume with fyre, all that euer grewe? what can be more manyfest tokens of Gods wrathe, and ven-

vengeaunce agaynst vnclennes, and impuritie of life. Marke this history (good people,) and feare the vengeaunce of God. Do we not reade also that God dyd smyte Pharao and his house, with great plages, because that he vngodly defyred Sara, the wyfe of Abraham? Lykewyse reade we of Abimelech kyng of Gerar, although he touched her not by carnal knowledge. Gene. xii. Gene. xx.

These plages and punishementes, dyd God cast vpon filthy and vnclean persons, before the lawe was geuen, (the lawe of nature onely raysyng vp the heartes of men) to declare how great loue he had to matrimonye; and agayne, howe muche he abhorred adultry, fornication, and all vnclennes. And whan the lawe that forbadde whoredome was geuen by Moyses, to the Iewes, dyd not GOD commaunde, that the transgressours therof should be put to death? The worde of the lawe are these: Who so committeth aduultrye with anye mannes wyfe, shall dye the deathe, bothe the manne and the woman, because he hath broken wedlocke, with his neyghbours wyfe. In the lawe also it was commaunded, that a damsell and a manne taken together in whoredome, should be bothe stoned to death. In another place we also reade, that God commaunded Moyses to take all the headrulers, and princes of the people, and to hange them vpon gybbettes openly, that euery manne myght see them, because they either committed, or dyd not punishe whoredome. Agayne, Leuit. xx. Deute. xxii. Nume. xxv.

dyd

dyd not GOD sende suche a plage among the people, for fornication and vnclennes, that they dyed in one day. xxiii. M. I passe ouer for lacke of tyme, many other histories of the holy Byble, whiche declare the greuous vengeaunce, and heuy displeasure of God, agaynst whoremongers, & adulterers. Certes this extreme punishement appointed of God, sheweth euidently how greatly God hateth whoredome. And let vs not doubt but that God at this present, abhorreth al maner of vnclennes, no lesse, than he did in the olde law: and wyll vndoubtedly punishe it, bothe in this worlde, and in the worlde to come. For he is a God that can abyde no wyckednes, therfore ought it to be eschewed, of al that tendre the glory of God, and the saluacions of theyr owne soules.

1. Cor. x. Sainct Paule sayeth, all these thynges are written for oure example, & to teache vs the feare of God, and the obedience to his holy law. For if God spared not the natural braunches, neyther wyl he spare vs that be but graftes, if we commyt like offences: If God destroyed many thousandes of people, many cyties, yea the whole worlde, for whordome, let vs not flatter our selues, & thynke we shall escape free, and without punishment. For he hath promysed in his holy lawe, to sende most greuous plages vpō them, that transgresse his holye commaundementes. Thus haue we heard howe God punisheth the synne of adultrye, let vs nowe heare certayne lawes, whiche

the

the ciuill magiſtrates deuiſed in diuers countreys for the punishment therof: that we maye learne howe vncleanly a thing ought euer be deteſted in all well ordred cities and coniuon wealthes, and among all honeſt persons.

The lawe among the Lepcians was this, that when any were taken in adultry they were bound and caried thrie dayes throughe the cyte: and after warde as long as the liuers were they buryed and with shame and confusion reputed as persons desolate of all honestie. Among the Locrenciens the aduouterers had both their eyes thrust out. The Romanes in tymes past punished whoredome sometyme by fyre, sometyme by sweardе. If a man among the Locrenians had bene taken in aduoutry, the lawe was that he should openly in the presence of all the people be scourged naked with rodes, euen to the number of a thousand stripes. The woman that was taken with him had her nose cutte of, whereby she was knowen euer after, to bee an whore, and therefore to be shunned of all women. Among the Arabians they that were taken in aduoutry had their heades shauen, their bodyes [illegible] both man and woman, are likened vnto beastes to death without mercy.

Laiwes deuiſed for punishment of whoredome.

Thus ye see howe godly ordres were deuised in tymes past of the ciuile powers, for the pun-

tyng away of whoredome, and for the maintey-
nyng of holy matrimony & pure conuersacion.
And the authors of thele actes, were not chri-
ans, but Heathen. Yet were they so endewed
with the loue of honestie & pureness of life, that
for the maintenaunce, and conseruacion of that
they made godly statutes, suffryng neyther for-
nication, nor adultrye, to raigne in their trai-
mes vnpunished. Christ sayd to the people:
Luke.xi. The Ninuites shal rise at the iudgement with
this nacion, meanyng the vnkynde all Iewes,
and shal condempne them. For they repented at
the preachyng of Jonas, but behold (sayeth he)
a greater then Jonas is here, meanyng him self
and yet they repented not. Shal not (thinke you)
likewyse the Lacedemians, Arabians, Athenie-
ans, with suche other, rise vp at the iudgement
and condempne vs, for as much as they fled
from whoredome, at the cõmaundement of na-
and we haue the law and manyfest preceptes of
God, and yet forsake we not our filthy conuer-
sacion. Truely, truely, I shall
ii. Cor.vi. day of iudgement, to those heathen
except we repent and amende.
death of the body seemeth to vs a
sufficient, to this ende for
that payne nothyng,
nous louers,
and all vnclene persons, shall
life. For all suche be excluded
kyngdome of heauen, as S. Paule sayeth. Be
not deceyued. For neyther whoremongers, nor
worshippers

wo?shippers of Images, no? adulterers, no?
ſorte?yers, no? Sodomites, no? theues, no?
couetous perſons, no? dronkardes, no? curſed
ſpeakers, no? pilers, ſhal enherite ꝑ kingdome
of God. And S. Iohn in his Reuelacion ſayth, Apoca. xxi.
that who?emongers ſhal haue they? part, with
murderers, ſo?cerers, enchaunters, ꝑiurs, Ido-
laters, and ſuche other, in the lake whiche bur-
neth with fyre, and bry?ſtone, whiche is the ſe-
conde death. The puniſhment of the bodye, al-
thoughe it be dearbe, hath an ende: but the pu-
niſhment of the ſoule, wyche S. Iohn calleth
the ſeconde death, is euerlaſting: there ſhalbe
fyre & bry?ſtone, there ſhalbe weeping and gna-
ſhyng of teeth, the wo?me that neuer dyeth,
the conſcience of the damned, ſhal neuer dye.
O whoſe heart pitieth not euen droppes of
blode to heare and conſider theſe thinges. If
we tremble and make at the hearyng & rehe?ſing
of theſe payne?, oh, what ſhal it be? to fele, that
ſhal feele them, that ſhal not be ꝑtakers of yea: and
euer ſhal indure, wo?ke without ende. God
graut me?cye on vs, and that we may be warned in
tyme, and paſſe all [illegible] we will ſet
more by a litle and ſmal [illegible] which
ſhall paſſe away, [illegible] ſo?rowe
tyme?, & ſame [illegible] ꝓfyte
to the ſoules of the [illegible] in
dyuers of all the [illegible] But let
vs hearke howe we may eſcape the ſynne of
whoredome and adultrey, that we may walke
in the feare of God, and be fre from thole moſt

greuouſe, and intollerable tourmentes, whiche abyde al vncleane perſons. To auoyde fornication, adultery, and al vnclennes, let vs proue, that aboue all thynges we may kepe our heartes pure and cleane, from all euil thoughtes, & carnal luſtes. For if that be once infected & corrupte, we fall headlong into al kynd of vngodlynes. This ſhal we eaſily do, if whan we feele inwardly, that Satã our old enemy tempteth vs vnto whoredome, we by no meanes conſent to his crafty ſuggeſtions, but valyauntely reſiſt, & withſtand him, by ſtrounge fayth, in the worde of God, obiectyng againſt him alwayes in our heart, this cõmaundement of God. Scriptum eſt, non mœchaberis. It is written, thou ſhalt not cõmit whoredome. It ſhalbe good for vs, euer to liue in the feare of God, & to ſet before our eyes, the greuouſe threatenynges of God, againſt all vngodly ſynners, and to conſider in our mynde, how filthy, beaſtly, and ſhorte that pleaſure is, wherunto Satan moueth vs: And agayn, how the payne appointed for that ſynne, is vnreſollerable, & euerlaſtyng. Moreouer, to vſe a temperaunce & ſobrietie in eatyng & drynking, to eſchewe vncleane cõmunication, and to auoyde al filthy company, to flee idlenes, to delite in readyng of holy ſcripture, to watche in godly prayers, and vertuouſe meditations: And al ſuche, to exerciſe ſome godly trauayles, ſhall helpe greatly vnto the eſchewyng of whoredome.

And here are all degrees to be monyſhed, whether they be maryed or vnmaryed, to loue

chaſtite

chaſtitie and cleanes of life. For the maried are bound by the lawe of God, ſo purely to loue one another, that neyther of thē ſeke any ſtraūge loue. The man muſt onely cleaue to his wife, and the wife agayne onely to her husbande: they muſt ſo delite one in another company, that none of them coueit any other. And as they are bounde thus to liue togethes in all godlynes and honeſtie, ſo likewyſe it is theyr duetye hertely to beware, that they commit nothing vnlyde, that they fall not into Sathans snare, nor into any vncleanneſſe, but that they come pure and honeſt vnto holy matrimonie, whan time requireth. So likewyſe ought all maiſters and rulers to prouide, that no fylthynes, nor any poinct of vnclenneſſe, be vſed among theyr ſeruauntes. Such agayne they that are lingle, and feele in themſelues, that they cannot liue without the company of a woman, let them go vnto the ſtate of matrimonie, ſo liue godly together. For it is 1. Cor. vii.
better to marye, than to burne. And to auoide fornication (ſaieth the Apoſtle) let euery man haue his owne wife, and euery woman her owne husband, finally, all ſuche as finde in them ſelues not ſufficiencie & ability thorough the operacion of Gods ſpirit, to leade a ſole & continent life, let them [illegible] holy ſcriptures, diligently reade them, by continuall prayers, refuſing other lectures & exercyſes. If they [illegible] ſuch vnlefull vnchaſtnes & filthines, to ſuche vyle fornicacion, as vſurye, and [illegible]

and

and lead our life in al godlynes and honestie, seruyng God with a pure & cleane heart, & glorifiyng hym in our bodyes, by leadyng an innocent life, we may be sure to be in the numbre of those, on whō our sauiour Christ speaketh in the gospel, in this maner: Blessed are ye pure in hert, for they shal se God: to whō alone be al glory, honour, rule, & power, worldes without end. Amē.

An homilie against contencion and brawlyng.

THis day (good christen people) shalbe declared vnto you the vnprofitablenes & shamful vnyonesse of contencion, strife, & debate, in the entrat, that whereupon (as it were vpō a table prepared before your eyes) the vnfruitfulnes, & detestable of thes most detestable vices, your consciences maye be moued, to vtter against it, & to detest and abhorre ye synne, which is so muche to be hated, & so pernicious & hurtful to all men. But among all kyndes of contencion, none is more hurtful, then is contencion in matters of religion. Where (as ye by dayly) foolishe and vnlearned questions, knowing that they brede debate. It becōmeth not the seruaunt of god, to fight or braule, but to be meke toward al men. This cōtencion and strife was in saint Paules tyme, among the Corinthians, & is at

his

1. Cor. iii.

accord

accordyng to the fleshly man. And saynct Iames
Iaco. iii. sayth. If you haue bitter emulacion, & contencion in your hertes, glory not for it: for where as contencion is, there is confusion, & all euil dedes.
And why do we not hearke saynct Paule whiche
i. Cor. i. prayeth vs, where as he might haue cōmaund vs, saying: I beseche you in the name of our Lord Iesus Christ, that you wyll speake all one thyng: & that there be no diuision among you, but that you wyll be one whole bodye, of one minde, & of one opinio in the truth. If his desyre be reasonable & honest, why do we not graunte it: if his request be for our profite, why do we refuse it:
Ephe. iiii. And if we wil not to heare his peticio or prayer, yet let vs heare his exhortacion, where he sayth: I exhort you that you walke, as it becommeth the vocacion, to the whiche you be called: with all humilitie & meekenes, with lenitie and forbearynes of mynde, beayng one another by charitie studyyng to kepe the vnitie of the spirite, by the bonde of peace. For there is one body, one spirit, one fayth, one baptisme. There is (sayth he) but one body, of the whych he can be no lyuely member, that is at variaunce with thother membres. There is one spirit, whiche ioyneth and knitteth all thynges. And howe can this spirit tarrye in vs, when we among our selues be deuided. There is but one fayth, and howe can we then say, he is of the olde fayth, & he is of the newe fayth. There is but one baptisme, and then what not al they whyche be baptised, be one. Contencion causeth deuision, wher-

fore

Phillip.ii.

How we ſhoulde reade the ſcripture.

whiche chaunseth, where euery man will defend his opinion obstinately. Wherof be rooted men, whych do we not bounde to haue, neyther take heede of me, for I am meke and lowely in heart. A disciple muste learne for lacke of his knowledge, & a seruaunt muste obey the commaundements of his master. He that is wise and learned (saieth saint James) let hym shewe his goodnes by his good conuersacion, and soberues of his wisdome. For where there is enuy and contencion, that wisdom standeth not from God, but is worldly wisdom mans wisdome, and deuilish wisedome: for the wisedome that commeth from aboue, from the spirit of god, is chast and pure, corrupted with no euill affections, it is quiet, meke and peaceable, abhorryng all kinde of contencio, it is tractable, obedient, not gredy to learne, and to geue place to them that teache better for their reformacion. For there shall neuer be an ende of erryng and contencion, if we contende, who in contencion shall be master, and haue the ouerhand: if we shall geue errour vpon errour, if we continue to defend that obstinately, which was spoke vnaduisedly. For truth it is, that stubbernes in maintaining an opinion, breedeth contencion, brauling and chydyng, whiche is a vice amonge al other, most pernicious and perylous to common peace & quietnes. And as it breedeth betwixt two persons and parties (for no man comenly doth chyde with himself) so it comprehendeth two most detestable vices: the one is pickyng of quarels, with sharpe and cõtencious wordes, thother standeth in reso-

Iacob. iii.

warde

harde answeryng, and multiplyeng evill wordes
agayne. The eyre is so abominable ... saynct
Paule sayth: If any that is called a brother be a
worshipper of Idols, a drunker, or ... 1. Cozin 5.
tells, a theefe, or an extorsioner ... Synne quas
& mā, see that ye eate not. ... rel pickyng.
saynct Paule numbreth a scolder ...
picker of quarels, among ...
and manye tymes commeth ...
then of a railyng tounge. ...
wyfe & mannes good name ...
his riches, which is of muche ...
mucion then is his good name. ...
teth but him, from whom he ...
hath an evill tongue, troubleth all the rounde about
he dwelleth, and sometyme the whole countrey.
And a railyng tongue is a pestilence so full of co-
tagion, that saynct Paule willeth christen men to
forbeare the cōpany of suche, and neither to eate
nor drynke with them. And where as he will not
that a christen woman should forsake her husband
although he be an infidel, nor that a christen ser-
uaunt should depart from his maister, which is
an infidel and heathen, and so suffereth a christen
man to kepe companye with an infidel, yet he for-
biddeth vs to eate or drynke with a scolder, or a
quarel picker. And also in the. vi. Chapiter to
the Corinthians, he sayth thus. Be not deceiued,
for neither fornicatours, neither worshippers of
ydols, neyther theues nor dronkardes, neyther
cursed speakers, shall dwell in the kyngdome of
heauen. It must nedes be a great faute, that doth

moue and cause the father to disherit his natural sonne. And how can it otherwyse be, but that this cursed speaking, must nedes be a most damnable synne, ꝑ which both cause God our most mercyful and louing father, to depryue vs of his most blessed kyngdome of heaue. Against the other synne that standeth in requityng taunt for taunt, speaketh Christ him selfe: I say vnto you (sayeth our sauiour Christ) resist not euil, but loue your enemies, and say well by them, that say euil by you: do well to them, that do euil to you: and pray for them, that do hurt and persue you, that you may be the children of your father, whiche is in heaue: who suffereth his sunne to rise, both vpon good & euil, & sendeth his raine bothe to the iust and vniust. To this doctrine of Christ, agreeth very wel the teachyng of sainct Paule, that electe vessel of God, who ceaseth not to exhorte & call vpon vs, saiyng: Blesse them that curse you, blesse (I saye) and curse not: recompence to no mā euil for euil. If it be possible (as muche as lyeth in you) lyue peaceably with al men. Dearely beloued auenge not your selues, but rather geue place vnto wrath for it is written: vengeaunce is myne, I wyll reuenge sayth the Lorde. Therfore, if thine enemy hunger, feade him, if he thyrst, geue him drynke: be not ouercome with euill, but ouercome euill with goodnes. All these be the wordes of sainct Paule. But they that be so full of stomacke, and set so muche by them selues, that they may not abide so muche as one euil worde to be spoken of them, peraduenture wyl say: If I be euil reuiled, shal

Against froward answerynge. Math. v.

Roma. xii.

An obiection

shall I stande styl like a goose, or a foole with my finger in my mouth: shall I be lyche an idiot and dissolve to suffre euery manne to speake vpon me, what they list, to raple what they list, to speke out all they? venime agaynst me, as they? pleasures? Is it not conuenient that he that speketh euil, should be aunswered accordyngly? If I shal vse thys lenitie & softnes, I shal bothe encrease myne enemyes frowardnes, and prouoke other to do like. Suche reasons make they, that can suffre nothyng, for the defence of they? impacience. And yet if by froward answeryng to a froward person there were hope to remedye his frowardnes, he should lesse offende that should answere, doyng the same not of ire, or malice, but only of that entent, that he that is so froward or malicious, may be reformed. But he that cannot amend another mans fault, or cānot amend it without his owne fault, better it were that one should perishe, than two: than if he cānot quiete him with gentle wordes, at the least let him not folowe him in wicked and vncharitable wordes. If he can pacifie him with sufferyng, let him suffre: and if not, it is better to suffre euil, than to do euil: to say well, than to say euil: for to speake well agaynst euil, commeth of the spirite of God: but to render euil for euil, commeth of the contrary spirit. And he that cannot temper ne rule his owne ire, is but weake and feble, and rather more like a woman or a childe, than a strong man. For the true strength & manlynes, is to ouercome wrathe, and to dispise iniury, & other mens folishnes. And besides this, Answere.

he that ſhall diſpiſe the wronge, done vnto him by his enemy, euery manne ſhall perceiue, that it was ſpoken or done without cauſe: where as cõtrary, he that doth fume and chafe at it, ſhal helpe the cauſe of his aduerſary, geuyng ſuſpicion that the thyng is true. And ſo in goyng about to reuenge euil, we ſhewe our ſelfes to be euil: & while we wyl puniſh or reuenge another mans folye, we double & augment our owne folye. But many pretences fynde they that be wylful, to colour their impacience. Myne enemy (ſay they) is not worthy to haue gentle wordes or dedes, beyng ſo full of malice, or frowardnes. The leſſe he is worthy, the more art thou alowed of God, & more art thou commended of Chriſt: for whoſe ſake thou ſhouldeſt render good for euil, becauſe he hath ſo commaunded the, & alſo deſerued that thou ſhouldeſt ſo do. Thy neyghbour hath peraduenture with a worde offended the, call thou to thy remẽbraunce with how many wordes & dedes, howe greuouſly thou haſt offended thy lord God: what was man whan Chriſt died for him: was he not his enemye & vnworthy to haue his fauour & mercy? Euen ſo with what gentlenes & pacience doth he forbeare & tollerate the, although he is daily offẽded by ỹ. Forgeue therfore a light treſpace to thy neighbour, that Chriſt may forgeue the, many thouſandes of treſpaces: whiche art euery day an offẽder. For if thou forgeue thy brother beyng to the a treſpaſſer, then haſt thou a ſure ſigne and token that God wyl forgeue the, to whõ all men be debters or treſpaſſers. How wouldeſt thou haue God

mercyful

mercifull to the, if thou wilt be cruel vnto thy brother: canst thou not fynde in thyne harte to do that toward another, that is very lykelye, to haue God hasty done to the, yt art but his seruaunt? Oughest not one sinner to forgeue another, seyng that Christe which knewe no sinner, dyed yet for his enemyes for yt, that without mercy and discretion put him to death? Whom he vewed rendred euyll for euyll, agaynst whom he sawe raged blynde vyle reuiling wordes agayn, & whom he suffered wrongfully, he by whose sheddyng, blud ronne al vengeaunce to the vngodlynesse of his enemyes, which iudgeth righteously? How beest thou a member of the head & yt thou labourest to be an euyll member, thou canst be no member of Christ, yf thou canst not be like vnto Christ, who (as the prophet saith) neuer opened his mouth, but lyke a lambe, not openyng his mouth to reuenge, but openyng his mouth to pray for them that crucified him, saying: Father forgeue them, for they can not tell what they do. The lykewise Stephen after Christ, & Steuen did kneele and after him S. Paul. Aue be ylspoken (sayth he) & we speake well, we suffer persecucion & take it pacietly: we are rebuked, and we gently entreate. Thus S. Paul taught that he dyd, & he dyd that he taught: Blesse you (saith he) the that persecute you, blesse you & curse not. Yet a great thyng to speake well to thy mortall enemy, to whō Christ doth commaund yt we do wel. Dauid whan Semei did call him al to nought, did not chide agayne, but sayd patiently ye: Suffer him to speake euil, yf perchāce the lord wil haue mercy on me. Hystories be full of examples of heathen men, that toke very mekely both opprobrious wordes, & iniurious dedes. And shall

Luke. xxiii.

Actes. vii.

1 Corin. iiii.

those

those Hethen men exert in pacièce, vs that profesle Christ, the teacher & exaumple of al pacièce? Lisander whan one did rage against him, in reuiling of him, he was nothinge moued, but said: go to, go to, speake against me as much, and as oft as thou wilt, and leaue out nothinge, if perchance by this meanes thou maist discharge ỹ of thase naughty thinges, with the which it sermeth, that thou art full laden. Many men speake euyll of all men, because they can speake well of no man. After thys sort, this wise man auoided from hym, the iniurious wordes spoke vnto him: imputing & laying them to the naturall sickenes of his aduersarye.

Pericles, whan a certain scolder. ỹt a raylinge felowe did reuile hym, he answered not a word again, but went into a galery, and after toward night, when he went home: this scolder folowed him raging still more and more, because he sawe the other to set nothinge by him. And after that he came to his gate (beyng darke nyght) Pericles commaunded one of hys seruauntes to lyghte a torche, and to bring the scolder home to hys owne house. He dyd not onely with quietnes suffer this brawler pacientlỹ, but also recompensed an euyll turne with a good turne, & that to his enemy. Is it not a shame for vs that profesle Chryste, to be worse than Heathen people, in a thynge chiefelye pertayning to Christes religion? Shall philosophy perswade them more, than Goddes worde shall perswade vs? Shall naturall reason preuaile more with them, than religion shall do with vs? Shall mannes wisdome leade them to that

thing,

thinge, wherbuto the heauenlye doctrine can not leade vs. What blyndnesse, wilfulnes, or rather madnes is this? Pericles beyng prouoked to anger with many contumelious wordes, answered not a word. But we stirred with one litle word, what tragedies do we moue? How do we fume, rage, stampe, and stare like madde men. Many men of euerye trifle, will make a great matter, & of the sparke of a litle worde, will kindle a great fyre, takyng all thinges in the worste parte. But howe muche better is it, and more like to the example and doctryne of Christe, to make rather of a great fault in oure neybour, a smal fault, reasonynge with our selfes after this sort. He spake these wordes, but it was in a sodaine heat, or the drinke spake them and not he, or he spake them at the motion of some other, or he spake them beyng ignorant of the truth, he spake them not against me, but against him whom he thought me to be. But as touchynge euil speakyng, he that is ready to speake euill against other men, fyrste let him examyne him self, whether he be faultles, and cleare of the fault, whiche he fyndeth in an other. For it is a shame whan he that blameth an other for any faulte, is guilty him selfe, eyther in the same fault, eyther in a greater. It is a shame for hym, that is blynd, to call an other man blynd, and it is more shame for him that is whole blynde, to call hym blinkerd that is but more blinde. For this is to se a strawe in an other mans eye, whan a man hath a bloche in his owne eye. Than let him consyder

Reasons to moue me frō quarel pickig

that he that vseth to speake euill, shall commonly be euil spokē of again. And he that speaketh what he will for his pleasure, shalbe compelled to heare that he would not, to his displeasure. Moreouer let him remember that saying, that we shall geue an accompt for euery ydle word. How much more then shall we make a rekening for our sharpe bitter brauling, & chiding wordes, whiche prouoke our brother to be angry, & so to the breache of his charity. And as touching yt answering, although we be neuer so much prouoked by other mēs euill speaking, yet we shall not folowe their frowardnes by euill answering, if we consider that anger is a kind of madnesse: and that he which is angry, is (as it were for the tyme) in a frenesye. Wherfore let him beware least in his fury, he speake any thyng whereof afterward he maye haue iuste cause to be sory. And he that wyll defend that anger is no fury, but that he hath reason, euen whā he is moost angry, than let him reason thus with him selfe when he is angrye. Nowe I am so moued and chafed that within a litle whyle after, I shall be other wayes mynded. Wherfore than shoulde I now speake any thinge in my anger, which hereafter when I woulde fainest, can not be changed. Wherfore shal I do any thing now, being as it were, out of my witte, for the whiche when I shall come to my selfe agayne, I shall be very sadde: why doth not reason, why doth not Godlines, ye why doth not Christ obtayne that thyng now of me, which hereafter, tyme shall obtayne

Reasons to moue mē frō froward answeringe.

tayne of me. If a man be called an adulterer, blas-
rer, dronkerd, or by any other cõtumelious name,
let him consider earnestly, whether he be so called
truly or falsely: yf truly, let him amend his faute,
that hys aduersarye maye not after worthelye
charge him with such offences: yf these thinges
be layed against him falsly, yet let him consider
whether he hath geuen any occasion to be suspec-
ted of suche thinges, and so he may both cutte of
that suspiciõ whereof this slaunder dyd arise, and
in other thinges shal liue more warely. And thus
vnlinge our selues, we may take no hurte, but ra-
ther much good by the rebukes & slaunder of our
enemy. For the reproche of an enemy may be to
many mẽ a quicker spur to the amendmẽt of theyr
life, than the gentle monicio of a frend. Philippus
the king of Macedones, whan he was yll spoken
of by the chief rulers of the citie of Athens, he did
thanke them hartelye, because by them he was
made better, both in his wordes and dedes: For I
study (saidhe) both by my sayinges & doinges to
proue them liers. This is the best way to refell a
mans aduersary, so to liue ỹ al which shal knowe
his honesty, may beare witnes that he is slãdered
vnworthily. If the faute whereof he is slaunde-
red be suche, that for the defence of his honesty, he
must nedes make answere, yet let him answere
quietlye and softlye, on this fashion, that those
faultes be laid against him falsely, for it is truthe
that the wyseman sayth. A softe answere assua-
geth anger, and a hard and sharpe answere doth

fyre in rage & fury. The sharpe answer of Nabal did prouoke Dauid to cruel vengeaunce, but the gentle wordes of Abigail, quenched the fyre againe; that was all into flame. And a speciall remedy against malicious tunges, is to arme our selfes with pacience, meknes, & silence, least with multiplying words with the enemy, we be made as yll as he. But they that can not beare one yll word, peraduenture for their owne excusation, will alledge that which is writte, he that despiseth his good name is cruell. Also we reade. Answer a foole accordinge to his folishnes. And our lorde Jesus did hold his peace at certayne euyll sayinges, but to some he answered diligently. He heard men call him a Samaritane, a Carpenters sonne, a wine drinker, and he held his peace. But when he heard them say thou hast a deuel within the, he answered to that earnestly. Truthe it is in dede that there is a time, when it is conuenient to answer a foole accordynge to his folisheness, least he should seme in his owne conceit to be wise. And sometime it is not profitable to answere a foole accordynge to his folisheness, lest the wise man be made like to the foole. When our infamye is ioyned with the perill of many, than it is necessary in answeringe to be quicke and ready.

In obiection

Answere.

For we reade that many holy men of good zeales, haue sharply and fiercely both spoken and answered tirannes and euill men, which sharp wordes proceded not of anger, rancour, or malice, or appetite of vengeaunce, but of a feruent de-

syre

Math.iii

Galat.ii.

Tit.i.

Phil.iii

Math.xxiii.

Math.xvi.

Actes.xiii.

Actes.v.

correction of synne executed by men, called to that office. For in this zeale our lord Jesus Christ did drive with a whippe, the byers and sellers out of the temple. In this zeale Moyses brake the two tables which he had received at gods hand, when he sawe the Israelites daunsinge about a calfe, & caused to be killed .xxiii. M. of his owne people. In this zeale Phynees the sonne of Eleafer, did thrust through with his swoorde, Zabry & Cozby, whom he founde together joyned in the act of lechery. Wherefore now to returne agayne to contentious wordes, and specially in matters of religion, and Gods worde (which woulde be vsed with al modestie, soberness, & charitie) the wordes of saincte James ought to be well marked & borne in memory, where he sayeth that of contencion ryseth all euill. And the wyse kyng Salomó sayeth, honor is due to a man that keepeth him selfe from contencion, and all that mingle them selues therwith, be fooles. And because this vice is so much hurtful to the societye of a common wealth, in all well ordred cyties, these common brawlers & scolders be punished with a notable kynde of payne, as to be set on the cokyng stole, pillery, or such like. And they be vnworthy to liue in a comm̃ weale, the which do as muche as lyeth in them, ih brawling and scoldynge, to disturbe the quietnes and peace of the same. And whereof commeth this contencion, strife, and variaunce, but of pride & vayn glory. Let vs therfore humble our selfes vnder the mighty hand of God, which hath promised to

rest

Iohn.ii.

Exod.xxxii.

Numer.xxv.

But these examples are not to be followed of euery body, but as menne be called to office and set in authoritie.

eest vpon them that be humble and lowe in herte. If we be good and quiet ouerlokers, [illegible] peace in our speech and conuersacion with the deuill, let vs vse [illegible]. He that hath bene a railyng scolder, now let him be a sober counsellour, he that hath bene a malicious slaunderour, now let him be a [illegible] setter. He that hath bene a wycked [illegible] let him be a godly teacher. He that hath abused his tonge in cursyng, nowe let him vse it in blessing. He that hath abused his tonge in euill speakynge, now let him vse it in speaking wel. All bitternes, anger, rayling, and blasphemy, let it be anoyded from you. If you may, & it be possible, be not wyse be angry. But if you [illegible] be clene voyde of this passion, then yet so temper and bridle it, that it styre you not to contencion and brauling. If you be prouoked with euill speakynge, arme your self with pacience, lenitie, and silence, either speaking nothing, or els beynge very lowe, meke, & gentle in answering. Ouercome your aduersaries with benefites and gentlenes. And aboue all thynges kepe peace and vnitie, be no peace breakers, but peacemakers. And then there is no doubt but that God, the author of cõcord and peace, wyll graunt vs peace of conscience, and suche concord and agrement, that with one mouth & mynd, we may glorifye God, the father of our lord Jesus Christ, to whom be al glory nowe and euer.

Amen.

Hereafter shall folowe homilies of fastyng,
prayer, of almes deades, of the Natiuite,
passion, and resurrection, & ascencion of our lorde
Christ, of the true receiuyng of his blessed body
and bloud, vnder the formes of bread and wyne,
against idolatry, against gluttony and drunkennes,
against rebellion, against enuy, hate, and
malice, with many other matters, as well of
holy scripture necessary, to the edifyng of
christen people, and encrease of
godly liuyng.

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